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A Critical Edition of chapters 1 - 18
of the Bhesajja Mañjusā with
extracts from the Commentary, notes,
and an essay on its position in the
Āyurvedic medical literature of Ceylon.

Thesis submitted for
the Ph. D. Degree

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The Abstract
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The present thesis entitled "A critical edition of chapters 1 - 18 of the Bhesajja Manjusā, with extracts from the Commentary, notes and an essay on its position in the Āyurvedic medical literature of Ceylon" consists of five parts : I. Introduction giving a biographical sketch of the author and the commentator; II. the Text which is the only medical work in the Pali language; III. Extracts from the commentary of Saṅgharāja Saranankara; IV. Notes on the Text and matter arising ~~there~~ therefrom ; V. an Essay dealing with the beginnings of the Āyurveda, its practice in Ceylon from the earliest to modern times, the Āyurvedic medical literature of Ceylon, and lastly, magic medicine and rituals connected with medical practice in Ceylon.

The Bhesajja Manjusā consists of sixty chapters (about 4,700 gāthās), each chapter being subdivided into several sections. The text was written especially for the Buddhist Order of monks and as such it ~~does~~ does not contain references to women's diseases or children's ailments. Two editions of the text in Sinhalese character have previously been attempted by Sinhalese scholars but these ventures unfortunately failed, only nine chapters having been published out of a total of sixty. Even these editions are very rare today and have been out of print for a long time. A summary of the commentary has been rendered into Sinhalese verse for the benefit of physicians practising the Āyurveda.

Apart from any scientific value which this text may possess, it is the only known medical work in the Pali language and it provides the philologist with a considerable number of hitherto unlisted Pali scientific terms. The notes and explanations in the present thesis are generally treated

from a philological rather than a scientific point of view : any scientific explanations made are made in the light of comparison with standard Sanskrit authors such as Caraka and Susruta.

Very little is known about the author. As regards the commentator I have been able to obtain some valuable material, so far unknown, from Mss. in the British Museum Library. The Essay attempts to bring together material which has not up to now been viewed fully or uniformly.

D. C. P. BENERAGAMA.

C O N T E N T S

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I. INTRODUCTION

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I N T R O D U C T I O N

* *

The present edition of chapters 1 - 18 of the Bhesajja Manjusā and the extracts from its commentary is based on three manuscripts : A - a copy made on paper of a manuscript obtained from a temple library of Ceylon ; B - a manuscript bearing No. Or. 6612.2 in the Nevill Collection in the British Museum Library. This manuscript was in the possession of Pahalatalāwe Jayasundara Kapuruhāmy of Kandy and was acquired by Mr. Hugh Nevill of the Ceylon Civil Service during his stay in the Island. The manuscript which is marked C belonged to Prof. E. Burnouf of the University of Paris. It is now in the Bibliothèque Nationale of Paris and is marked No. 560. It is not complete as seventeen of its ola leaves are ^{*1} missing. It is neatly written and is much better than Nevill's manuscript.

* 1. Catalogue of Pali Manuscripts (Filliozat):Burnouf No. 153.

An attempt was made by two Ceylonese scholars, Rev. Walāne Dhammānanda and Rev. Mahagoda Gnānissara with the assistance of Pandit M. Dharmaratna, to bring out an edition in Sinhalese. The first part of this edition was published in 1889, and the second, in 1898, both parts consisting of only nine chapters. After the death of these scholars no attempt was made to continue the good work they had begun. In 1926 another scholar, Rev. Kamburupitiye Dhammaratana published in two instalments the text and the Samne consisting of the first seven chapters. Both these editions are now very rare but I have had access to them too in preparing the present edition. I refer to these two editions as D, and E, respectively.

The Bhesajja - Mañjusā is unique in that it is the only medical work in the Pali language. It is divided into sixty chapters, and is in verse. There are about 4700 gāthās. The word "bhesajja - mañjusā" may be translated as "a casket of medicine", or as the editor of the Cūlavamsa has it : a medicine - chest . Geiger does not seem to have been familiar with this work when he says that it is "probably a collection of recipes of the character of the Indian Bhaiṣajya-ratnāvalī (Jolly, Medicin, p. 2)".*1 As the Bhesajja - Mañjusā was written as a text book of medicine for the bhikkhus the author does not deal with diseases of women and children.

*1. Cūlavamsa II : p. 244, ft. note 3.

It consists of the following sixty chapters :-

1. Upāṇṇāṣa : Introduction ; 2. Dabba-ādi : medical substances ; 3. Sadācāra : sanitary rules ; 4. Āgamī-roga : first symptoms of attacks ; 5. Anna-vyañjana : diet ;
6. Dava-dabba : liquid medicine ; 7. Sa-visa-āhāra : poisonous foods ; 8. Paṭi-visa : antidotes ; 9. Āma-bheda : raw medicines ; 10. Gaṇa : suitable medicines ; 11. Mahā-kamma : oils ;
12. Culla - kamma : pills and powders ; 13. Dūta - ariṭṭha : omens (of the messenger) ; 14. Gamana - ariṭṭha : omens on the physician's journey ; 15. Supina - ariṭṭha : omens through dreams ;
16. Uppata - ariṭṭha : omens arising from attendants ; 17. Roga - ariṭṭha : symptoms of disease ; 18. Roga - sāmāna : general classification of sicknesses ; 19. Jara : fevers ;
20. Khaya - roga : phthisis ; 21. Sara - bheda : affections of the larynx ; 22. Aruci : nausea ; 23. Hadaya - roga : cardiac diseases ; 24. Tanhā : thirst ; 25. Chaddi : vomiting ;
26. Kāsa : cough ; 27. Svāsa : asthma ; 28. Hikkā : hiccough ;
29. Atisāra : dysentery ; 30. Gahani - roga : deficiencies ;
31. Dunnāma : piles ; 32. Bhagandarā : fistula ; 33. Pameha : venereal diseases ; 34. Mutta-āghāta : urethral stricture ; 35. Upadamsa : venereal sores ; 36. Mukka - roga : genito-urinary ailments ; 37. Pitta - roga : bilious complaints ; 38. Gulma - roga : oxyuriasis ; 39. Udāvattha : abdominal enlargements ;
40. Udara : dropsy ; 41. Kāmila - pāṇḍu : jaundice ; 42. Sopha : swellings ; 43. Viddadhi : skin diseases ; 44. Visappa : pustules ;
45. Kuṭṭha : leprosy ; 46. Kimi - roga : worms ; 47. Vāta-vyādi : rheumatic diseases ;

48. Vāta - sonita : rheumatic swellings ; 49. Cakkhu - roga : diseases of the eye ; 50. Kanna - roga : diseases of the ear ; 51. Ghāna - roga : diseases of the nose ; 52. Mukha - roga : diseases of the mouth ; 53. Siro - roga : diseases of the head ; 54. Gāla - gandamāla-abbuda : goitre ; 55. Vasūrikā - roga : small-pox ; 56. Vana - bhagga : sores and dislocations ; 57. Apasmāra - bhūta - ādi : epilepsy and diseases caused by spirits ; 58. Visa : poisons ; 59. Kalpa : medicinal and dietary analysis ; 60. Rasāyana : tonics.

The author states that about sixty texts from Indian medical sources have been utilized in the composition of this work. He mentions the following medical works even the names of some of which are not known today. They are :

Sūsruta - saṁhitā , Caraka - saṁhitā , Vāgbhata - saṁhitā , Bhela - saṁhitā , Vedehi , Kvātha-ratnamālā , Prayoga-ratnāvalī , Ātreya - tantra , Kasaka , Hārīta , Mahāyāna , Vararuci , Kharanada - saṁhitā , Mahā - Kāśyapeya , Amritamālā , Mādhava - nidhāna , Varapāneya , Candrāta , Yoga - sataka , Bhojarājeya , Siddhayoga - samudaya , Sārārtha - saṁgraha , Nārāyaṇī , Vṛiddhagārgīya , Jatūkarna , Vaidarbha , Cikitsāmrta , Yogārṇava , Agnivaśva , Maṇḍakāśyapeya , Śakrāmṛta , Dravyāvalī , Sārasaṁgraha , Ālambāyaṇī , Pāṭhasuddhi , Yogāsiti , Mūlāgama , Prayoga - samuccaya , Maṇḍagarga , Bhāluka - tantra , Yogaratna - samuccaya , Nāgārjunī , Kumāra - saṁhitā , Prayoga - ratnākara , Prayoga - kośa , Gautamī , Cakṣusena , Cikitsākalikā - saṁgraha , Bhiṣag - muṣṭi , Aurabra , Hārīta - candra , Yogamālā , Amṛitaprabheda , Bindusāra ,

Aṣṭāṅga - saṁgraha , Amṛitadhārā , Asvini - saṁhitā and Prayogārnava .

Of these, Caraka - saṁhitā, Suśruta - saṁhitā , Vāgbhata - saṁhitā, Bhela - saṁhitā , Mādhava - nidhāna , Hārīta, Yoga - sataka , and Aṣṭāṅga - saṁgraha are well-known Indian medical works. The Vararuci - saṁhitā by Vararuci mentioned in this list, is still in the manuscript stage, and has not yet been published. Kharanada - saṁhitā belonged to the Ātreya - Punarvasu school, and was utilized by Cakrapāṇi. Dalhana in his Nibandha - saṁgraha , the famous commentary to the Suśruta - saṁhitā , mentions among others, Caraka , Hārīta , Jatūkarna , Kāsyapa , and Nāgārjuna. Agnivesa , Bhela , Jatūkarna , Parāsara , Hārīta , and Kṣarapāṇi , ~~(who)~~ were all fellow students reading with the same teacher, Ātreya - Punarvasu. Jatūkarna's work, Jatūkarna - saṁhitā, mentioned in this list, existed at the time of the commentary writers, Cakrapāṇi and Śrīkantha, *1 as is evident from the quotations from it found in their works. *2 Hoernle places Cakrapāṇidatta about 1060 A.D. Jatūkarna's work is not available now either in India or in Ceylon, and we cannot say whether our author, Pasmula Mahāsāmi, consulted the original or the commentaries of Cakrapāṇi, and Śrīkantha .

The Hārīta - saṁhitā (different from the printed and more modern text) also existed at the time of Cakrapāṇi and Vijayarakṣita, the author of the Madhukosa .

*1. Cakrapāṇi 's commentary : II.2, and II.5; also Śrīkantha on the Nidāna (kṣudra - roga).

*2. Osteology : p. 12 ; J. R. A. S., (G.B.) : p. 863.

The Vaidehī or Videha - tantra mentioned here, as well as the Nimi - tantra, Kāṅkāyana - tantra, Sātyakī - tantra , @ Karāla - tantra, and Kṛṣṇātreya - tantra, all of them on eye diseases, are referred to in Śrīkantha's commentary on the Mādhava-nidhāna. The Ālambāyana - saṁhitā referred to here, as well as the Kāśyapa - saṁhitā, are cited by Śrīkantha on toxicology. The Bhāluka - tantra mentioned here is an anatomical text which has also been mentioned by Cakrapāṇi in his Bhānumatī commentary. The Cikitsākalikā - saṁgraha is not known, but Cikitsāsāra - saṁgraha of Vangasena has been edited by Nanda Kumāra Goswāmi. The Brahma - vaivarta - purāṇa refers to a number of early medical cikitsās such as Cikitsātatva - vijñāna of Dhanvantari, Cikitsā - darsana of Divodāsa, Cikitsā - kaumudī of Kāśirāja, and Cikitsāsāra - tantra of Asvinī. But nothing is known of these works today. The Asvinī - saṁhitā referred to in this list is not known in India, but Dr. P. Cordier was in possession of copies of the manuscript.*1 The other work ascribed to Asvinī is the Bhrama - ghna .

The Sārārtha - saṁgraha is popularly ascribed to King Buddhādāsa of Ceylon though Geiger and Turnour do not concur in this view.*2 There is a great deal in common between this work and the Bhesajja - Maṇjusā.

*1. Cordier : Rec. Dec. p. 29.

*2. Cūlavamsa I, p. : 37. 146, note 7; 37. 171, note 1.

@. Nimi is discussed in the notes.

The Prayoga - ratnāvalī, and the Yogārnava mentioned in this list, are attributed to Mayurapāda Parivena - adhipati of Ceylon.*1 He was the celebrated author of the Sinhalese classic, Pūjāvaliya, and was a contemporary of our author. There are two printed works bearing these two titles available in Ceylon today, but on a closer examination one will not fail to realize that they are identical in almost every respect, the difference being that the Prayoga - ratnāvalī contains more material than the Yogārnava. Nothing is known of the other books mentioned by our author. But there is a large mass of unedited and unidentified medical manuscripts both in India and in Ceylon, some of which I have endeavoured to examine, and I believe that the references and the quotations given by our author may throw some new light in identifying them. A case in point is the close resemblance, as shown in the Notes, between the Siddhasāra in the Khotanese Texts edited by Prof. H. W. Bailey, the present text, and the Sārārtha - samgraha attributed to King Buddhadaśa of Ceylon.

Now, a word about the edition of the text :
An edition of the text with all variant readings has not been attempted. Where one manuscript has the correct reading, errors in the others are not shown. Where all manuscripts are corrupt, variants are indicated. Copyists' errors have been ignored, as otherwise the present work would have assumed large proportions. Some passages have defied interpretation even with the help of the commentary.

*1. Catalogue of Sinh. mss. Introduction : p. xvi.

THE AUTHOR

Pasmula Mahā Sāmi has been described as an unknown author.*1 As his name implies, he was at the head of the ^{1a} five Pirivenas, Pañca-mūla. From contemporary writings we learn that he lived during the reign of Kali-kāla-sāhitya-sarvajña-pāṇḍita (the scholar who is entirely familiar with the literature of the Kali Age) Parākramabāhu II, who was king of Ceylon from 1236 - 1271 A.D., His Capital was at Dambadeniya. Our author states in the colophon to the present work that he belonged to the Brahmin caste. He was an eminent Sanskrit scholar. There is a floating tradition that the author himself wrote a Sinhalese paraphrase to this work, and Sri Rāhula Saṃgha-rāja who lived during the Kotte period (15th century) refers to a Bhesajja-māṇjusā Saṃne in his Pañcika Pradīpaya, a commentary to Moggallāyana's grammar.*2 Though nothing more is known about this original Saṃne, some scholars regard the existing Padārtha Sanya to the first eighteen chapters as the original one. It is also believed that Saranankara Saṃgha-rāja wrote the Bhāva Saṃne for chapters 19 - 60 only. Even though this speculation is logical, there is no historical support available for such a view.

The age in which Pasmula Mahā Sāmi lived was one of great literary activity owing chiefly to the patronage and the impetus to learning accorded by the monarch who himself wrote

(1a. For an explanation of the word 'mūla' see Epig. Zeylanica, vol. I. p. 92, and vol. 3. p. 97, line 32.

*1. Pali Literature of Ceylon : p. 215; see Notes.

*2. Pañcika Pradīpaya : Preface, p. xx.

the Visuddhi-magga Saṃne, and the Vinaya-viniccaya Saṃne, known also as the Nissandeha, which are testimony to his remarkable learning. He also wrote the Kav-silumina, the Sinhalese epic. In consultation with the Saṃgha, he drew up a Katikāvata, a code of conduct for the monks, thus showing his awareness of the necessity for the purity of the Saṃgha. One of the most important literary undertakings during this period was the continuation of the Mahāvamsa from where it was left off by Mahānāma down to the reign of Parākramabāhu I. This was the work of Dhamma-kitti Thera to whom is ascribed the authorship of the Pali poem, Dāthāvamsa. *1

The Dambadeni-asna, Rājāvaliya, and Nikāya-saṃgrahava, are full of glowing tribute for Parākramabāhu II. The last mentioned work refers to *2 three pupils of Vanaratana Ānanda Mahā Thera of the Dimbulāgala fraternity, namely, (1) Coliya Dīpankara Thera, commonly known as Buddhappiya, who wrote the Pali grammatical treatise, Rūpasiddhi, and the Pajjamadhu, and according to the Gandhāvamsa, a religious work also, entitled the Sārattha-saṃgraha; (2) Gotama Thera, the author of the Pali grammatical work, Sambandhacintā Saṃne; and (3) Vedeha Thera, the author of the Rasavāhinī,

(A floating tradition ascribes the authorship of the Sikkhā-pada-valaṃjana to Pasmula Mahā Sāmi. vide. Sikha-valāṇḍa, preface, vii)

*1. Mahāvamsa : Wijayasinha : Pt. I. p. 166;
Catalogue of Sinhalese Mss. British Museum : Introduction, p. xvii.

*2. Nikāya-saṃgrahava ; p. 23 ; Pali Language and Literature : p. 39.

a collection of tales in Pali prose, and the Samantakūṭa-vannana, a Pali poem on the sacred mountain, Samantakūṭa, (Adam's Peak). He is also popularly credited with the authorship of the Sidat-saṅgarā, the only standard grammar of the Sinhalese. The gāthās found at the end of the Rasa-vāhinī are cited to support this view. *1

During this period Sanskrit studies ^{were} ~~was~~ reaching their ~~xxx~~zenith. We have seen how our author consulted over sixty Sanskrit works in the compilation of the present work. The Visuddhi-magga Saṁne of Parākramabāhu II also contains a *2 large number of references to Sanskrit Buddhist works such as the Abhidharma-kośa, Ārya-satyāvatāra, Jñeyasampatti - tīkā, and its Bhāṣya. In some places the author cites extracts from Sanskrit works without indicating their source. Sometimes only names of authors such as Dīghanāga-pāda, Jotipāla Mahā-swāmi, Rāhulapāda, Nāgabodhi-sthavira, are mentioned with the quotations. While the numerous quotations in the Visuddhi-magga Saṁne of Parākramabāhu II give us an idea of the influence of Sanskrit philosophical writings, the quotations from Sanskrit grammatical works found in the contemporary grammars help us to ascertain their influence on Sinhalese and Pali grammars written during this period. Such was the state of literary activity during the time of our author, Pasmula Mahā Sāmi.

*1. Descriptive Catalogue : Alwis : p.223.

*2. Visuddhi-magga Tīkā : M. Dhammananda : pp. 103, 256.

THE COMMENTATOR

Welivita Saranamkara was born in 1698, exactly a century before the first British Governor arrived in the Island. Maritime Ceylon had passed from Portuguese domination to tolerant Dutch occupation, but the vast depths of infamy and destruction that the Portuguese inflicted had left an indelible impression upon the social pattern of the people. Such was the age into which our commentator was born. Art and literature, culture and reason, had entered into a vacuum. But the dawn of a new age was not far away. When Sāmanera Saranamkara began to study Pali, he had to go to two teachers, as the first knew his Bālāvatāra only up to the chapter on nouns. His first teacher was Leuke Rāla who was then a political prisoner. But as he was the only teacher then available, the Sāmanera proceeded to the village where he was detained. To approach a political prisoner even though it was to learn a grammar, was a dangerous thing; but the undaunted seeker after knowledge went to him. When this teacher's stock of learning was exhausted, the pupil went in search of another teacher. *1

The Sāsanāvātīrnaya, a hitherto unknown which palm leaf manuscript/I came across in the Nevill Collection *2

*1. Saṅgha-rāja Sādhucariyā : Preface, p. xiii.

*2. British Museum : Nevill. Or. 6606 (12).

in the British Museum, records certain incidents which throw a strange light on this eminent prelate. The story relates to an attempt to assassinate King Kīrti Śrī Rājasinha. Our commentator appears to be the brain behind the plot. From this work we are able to gather a full account of the details of the royal visit to the temple and what occurred there. As another manuscript in the British Museum Library, the Hārispattu Rājāvaliya, gives a similar account of these bizarre happenings, we can probably conclude that this narration is historically reliable. This account of the adventure which is unrecorded in print is briefly as follows.

Weliviṭa Saranamkara and the High Priest, Tibbotuwāwe, of the Malwatta Fraternity, conspired with a party of chiefs to assassinate King Kīrti Śrī, and place on the throne a prince who had come to Ceylon from Siam in priestly orders. The ostensible reason for this deed was the king's persistence in the use of sacred ashes on his body as though he were a Śaivaite. The king of Ceylon had to be a Buddhist as the majority of his subjects was Buddhist. This king had given up the Hindu faith on ascending the throne, but his use of sacred ash on his person indicated that he had not abandoned the Hindu rituals. Hence the anger of his subjects.

The conspirators decided to invite the king to a great festival at the Malwatta Ordination Hall where Bana was to be preached. Having invited the king, they dug a pit, and fixed sharp spikes in it. Over it a throne was set up.

It was arranged in such a way that when the king took his seat, draperies would give way, and precipitate him on to the spikes. All went well until a few days before the fateful night when Galagoda Disāva, one of the conspiring ministers, took panic, and informed the monarch of the plot. Enjoining strict silence, the king ordered a levy of the Royal Militia of the Seven Korale and, escorted by loyal persons, went to the ceremony as if unaware of the plot.

The Bana ceremony commenced after dark, and by the glow of the lamps provided on the occasion, the whole neighbourhood was lit up. As the royal procession started for the temple, the militia, as instructed previously, entered the compound of the preaching hall and without exciting suspicion managed to surround the building. The king advanced graciously as usual, but signified his desire on this great occasion to stand respectfully and listen to the preaching, declining to seat himself on the prepared throne until after the ceremony was completed. He stood patiently for two thirds of the night, listening to the monotonous sermon apparently wrapped in devout devotion. At the intervals of the preaching, he advanced towards the preacher to offer him flowers and costly gifts according to custom. The priests and the nobles begged him not to tire himself but be seated. Over and over again, the conspirators as well as loyal nobles unaware of the plot implored that he should not over fatigue himself unnecessarily.

When the preaching was over, the king advanced as if to sit on the throne, but lifting the cover with his staff, he ^{canly} _{in} ordered the iron spikes to be removed, and the pit filled up. Then he sat on the throne as if nothing unusual had occurred. After the ceremony was over, he left the Ordination Hall as usual, and went to the Pattirippuwa, the audience hall. There he had the arch-conspirators brought before him to inquire into their treasonable conduct. After the hearing, he sentenced the Saṃgha-rāja, Saṇamkara, to be imprisoned at Kehelwella, and the High Priest in Bintenna. The Adigar of Udugampaha, Samarakkody Maha Nilame, the Disāva of Metihatpola, as well as Moladane Battane Rāla and Kaduwala Rāla were executed at Ampitiya. Galagoda Disāva was rewarded by making him Adigar of Udugampaha, and Medawela Thera was made the High Priest.

The king realised that he was antagonising his loyal subjects by the use of sacred ash, and gave it up. After some time he realised also that to continue to imprison the Saṃgha-rāja was a constant source of anxiety as he was very popular with the people. But it was no easy task to set him at liberty without seriously losing face, and the ^{king} _{he} took the statesmanlike step of setting him free by the use of a stratagem. This was a delicate matter as any false step might be construed as an admission of the king's weakness. The real cause of the plot was the jealousy of the Buddhists over the favours shown to the Brahmins at the Court. So a Brahmin was selected as the instrument for the Saṃgha-rāja's reinstatement.

Accordingly a Brahmin appeared at the court of the king. Samasyā-pūṛaṇa was a common pastime of the pundits from the earliest times and was very popular during the times of Harṣa and Vikramāditya. This Brahmin also had a riddle couched in Sanskrit verse, and he challenged the pundits of the court to unravel it. No one was able to do so. Then the wisdom of the Saṃgha-rāja was recalled and the pundits suggested that he be requested to try his hand at solving the riddle. The king proclaimed that the Saṃgha-rāja would be restored to favour and be reinstated if he could outwit the Brahmin. He took up the challenge and succeeded in satisfying the Brahmin. Thereupon he was pardoned and was restored to his former position as the head of the Saṃgha.

Saraṇamkara commenced his good work during the reign of Narendrasinha. It was during his reign that the Sārattha-saṃgraha, the Mahābodhivamsa commentary, and the commentary on the Bhesajja-māñjusā were completed. The manuscript of the Bhesajja-māñjusā which he used for his commentary had been found at Viḍāgama Vihāraya and was given him by Narendrasinha. He also wrote the Abhisambodhi-alaṃkāra, Muniguna-alaṃkāra, and Rūpanālā, a Pali grammar. There is also a manuscript containing Pali verses composed by him, described as the Saraṇamkara Gāthā, in the Oriental manuscripts library of the British Museum.

*1. Cūlavamsa II : 97. 58.

*2. Saṃgha-rāja Sādhucariyā : p. 9.

Saranankara's greatest ambition was the re-establishment of the Sāsana in the Island. In this he had not received sufficient encouragement from Narendrasinha though this ruler was ready to give aid which would not bring about any international complications. But ^{his} successor, Kirti Sri, was a bolder man. He had heard from the Dutch that the Order still existed in countries such as Pegu, Rakkhanga, and Sāmina. *1

At the request of Saranankara he organised a mission to Siam. Letters were prepared in Pali, and were entrusted to two ministers, Doranegama Rāla, and Mātota Rāla. There were also five sāmaneras in the delegation. Owing to shipwreck, the mission ended in disaster, and only a few survivors reached home after undergoing great hardship. Undaunted by this initial failure, the reformer persuaded the king to send a second mission. This mission too did not meet with any success owing to the death of the king of Siam. The Dutch who were in charge of the ship diverted it to Batavia with the ministers, the monks, their presents and books, as according to them the wishes of the dead monarch's successor were not known. *2

A third embassy was organised by Kīrti Sī in 1750. This mission was a great success. The Siamese king sent *3 twentyone fully ordained monks, eight sāmaneras, and two ambassadors

*1. Cūlavamsa II : 98.90. J. R. A. S. (C.B.): XVIII, p.39.

*2. Vimāna Vastu : a manuscript in the British Museum, written in 1770 A.D. by Ratanapāla Thera.

*3. J. R. A. S. (C.B.) : Vol. xviii. No. 54, 1903; Cūlavamsa II : 100. 62.

to Ceylon in order that an Ordination Ceremony might take place as desired by the king of Ceylon. Six well-known sāmaneras from among the Sinhalese received ordination at the hands of the Siamese Elders. Among these was Saranankara whom the king declared to be the Saṅgha-rāja or the Chief of the Order as a mark of public esteem for his untiring devotion to the cause of Buddhism. *1 He passed away in 1778 A. D.,

The Saṅgha-rāja's pupils were : Tibbotuwāwe, Dhammarakkhita, Saṅgharakkhita, Rambukwelle, and Moratota, *1a all eminent ecclesiastical scholars who brought lustre to the Saṅgha and who by their indefatigable labour kindled the torch of learning which led to the modern renaissance in Ceylon. His teacher was Palkumbure Atthadassi Thera about whom some confusion is shown in the writing of Dr. D.M.de Z. Wickramasinghe, and Prof. G.P.Malalasekera. *2 Dr. Wickramasinghe states that Atthadassi was the author of the Bhesajja-māṇjusā. Prof. Malalasekera accepts this finding without further examination. These two scholars were misled by a statement of Dr. Kynsey, late Director of Medical Services of Ceylon, who obtained his facts from some erroneous source regarding the authorship of the Bhesajja-māṇjusā. In fact it was Atthadassi who requested Saranankara to compile the commentary, and lent him his guiding hand. Saranankara acknowledges his debt to his teacher in the colophon to the commentary.

- *1. Saṅgha-rāja Sādhucariyā : p. 15. *1a. Egerton Ms. No. 1112.
 *2. Catalogue of Sinhalese mss : Preface, xviii, p. 56;
 Pali Literature of Ceylon : p. 215;
 Report on the Parangi disease : Appendix H, p. 77.

CHAPTERS 1 - 18 OF

THE BHESAJJA-MĀÑJUSĀ.

*

C O N T E N T S

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Chapter	
1. Upaññāsa	Introduction
2. Dabba-ādi	Medical Substances
3. Sadācāra	Sanitary Rules
4. Āgamī-roga	First Symptoms of attacks
5. Anna-vyañjana	Diet
6. Dava-dabba	Liquid Medicine
7. Sa-visa-āhāra	Poisonous Foods
8. Paṭi-visa	Antidotes.
9. Āma-bheda	Raw Medicines
10. Gana	Suitable Medicines
11. Mahā-kamma	Oils
12. Culla-kamma	Pills and Powders
13. Dūta-aritṭha	Omens (of the messenger)
14. Gamana-aritṭha	Omens (on the journey)
15. Supina-aritṭha	Omens (through dreams)
16. Uppata-aritṭha	Omens (from attendants)
17. Roga-aritṭha	Symptoms of serious diseases
18. Roga-sāmañña	General Classification of sicknesses

NAMO TASSA BHAGAVATO ARAHATO SAMMA
SAMBUDDHASSA .

1.

Adhivādiya satthāraṃ - Manoroga tikicchakaṃ
Sabrahmacāriṇo bhikkhū - Jātaवेय्यattiya 'muyā.

2.

Kallā hontūti rogesu - Aññamañña tikicchakā
Saṃuddhata padatthehi - Pasatthāneka kosato.

3.

Sampūrita bhisakkānaṃ - Hatthasāra vasūpamā
Esā bhesajjamañjūsā - Kāruṇṇienopanīyati.

4.

Āsimsanīyaṃ dhīrehi - Addhā nicca sukhappadaṃ
Adhi gantum na taṃ sakka - Dhammasāṃmippaveditaṃ.

5.

Patipattiṃ rite sā ca - Sābādhehi sudukkarā
Tasmā bādha nisedhāya - Kattabbo ādaro idha.

SATTHASSA ANUKKAMO

6.

Satthassa anukkamo cādo - Sukhabodhāya vuccate
Upaṇṇāsa vidhī dabba - Rasādīnaṃ vibhāvanā.

7.

Pasatthācaranam bhāvi - Ābādha paṭisedhanam.
Annabbañjana rūpāni - Davadabba nirūpanam.

8.

Visāhāro paṭivisaṃ - Āmabheda nidassanaṃ
Nānā gaṇa guṇuddeso - Mahā kamma vicāraṇā.

9.

Culla kamma vidhānaṃ ca - Dūtesu gamanesu ca
Supinesu ca uppāte - Rogesu ca aritṭhata.

10.

Vikāra sāmāñña vidhi - Nidhāna sahito jaro
Yakhumā sara bhedo ca - Aruci hadayaṃayo.

11.

Pipāsā chaddi kasaṇaṃ - Sasanaṃ hidhamāṃayo
Sabibbisikā atīsāro - Gahaṇī ca kuṇāmakāṃ.

12.

Bhagandaro pameho ca - Sasomo pilakā yuto
Muttā ghātosmari yutto - Upadaṃso mukha vaddhanaṃ.

13.

Ratta pittaṃ sīta pittaṃ - Ambila pittehi saṃyutaṃ
Gumba sūlaṃ udāvatto - Nānā sūlehi saṃyuto.

14.

Udaraṃ sāmbu kummaṃ ca - Kāmilā pandu saṃyutā
Sopha vidradhi vīsappo - Kuṭṭhaṃ kimi calāṃayo.

15.

Samīra rattāṃ ca visum - Cakkhu sotāmayā tathā
Ghāna ānana siro vyadhi - Sopaci sipadādikaṃ.

16.

Masūrikādi bhedo ca - Vana bhagga tikicchakaṃ
Sa apasmāraṃ sahummaḍaṃ - Yakkha bhūta bhisajjitāṃ.

17.

Nānā visa patikāro - Kappa tantaṃ rasāyanaṃ
Iti satthassa avayavā - Saṭṭhi paddhati saṃgaḥā.

UPAÑNĀSA VIDHI ITI.

18.

Dvidhābādhā mano kāya - Vasenetesu mānasā
Lobhā dosādayo tesam - Tikicchā āgamuditā.
Sārīrā jara kuṭṭhādī - Nesam ettha bhisajjitam.

19.

Dosa dhātu malā mulam - Sadā deha pavattane
Rogānam pātubhāve ca - Tesam lakkhanamuccate.

20.

Tesu dosā tayo eva - Vāto pittaṃ kapho itī
Satta dhātu raso rattam - Maṃsam medo ca kīkaso,
Majjātha sambhavo cāti - Kamā gambhīra gāmino.

21.

Indriyaṭṭhāna nissanda - Gūtha muttādayo malā
Samāsamāna sevāya - Tesam vuddhi khayā siyūṃ.

22.

Ati lūkho lahu sīto - Sukhumo capalo nilo
Pittaṃ tikhiṇaṃ uṇhaṃ ca - Ambilaṃ kaṭukaṃ saraṃ
Madhuro lavaṇo sīto - Kapho guru ca picchilo.

23.

Nissāsa passāsa ussāsa - Kriyā vega pavattanā
Sammā gatyā ca dhātūnaṃ - Akkhānaṃ pāṭavena ca
Sarīraṃ anugaṇhāti - Avikārī samīraṇo.

24.

Pittaṃ pākūṇha¹ diṭṭhīhi - Khuppiṇāsa rūcīhi ca
Sūrabhāvena medhāya - Maddavena pabhāya ca
Semho thira siniddhatta - Sandhi bandha khamādi ca.

25.

Pīnaṇaṃ jīvaṇaṃ lepho - Sneho dhāraṇa pūraṇaṃ
Gabbha uppādo ca dhātūnaṃ - Setṭhaṃ kammaṃ kamā mataṃ.

1. pākusma, A,B.

26.

Kapho pittaṃ malā khesu - Sedo roma nakhāpi ca
Sneho akkhi taca mīlhānaṃ - Ojo dhātumalā kamā.

27.

Avatthambho purīsaṃ - Kileda vahanam save
Kileda dhiti sedassa - Sesānaṃ sakriyā sukhā.

28.

Pakkasaya katī satthi - Sotatthi phusanindriyaṃ
Thānaṃ vātassa tatrāpi - Pakkādhanam visesato.

29.

Nābhi āmāsayo sedo - Lasikā rudhiraṃ raso
Ditthi phasso ca pittassa - Nābhi atra visesato.

30.

Kiloma sīsa kaṇṭhoro - Pabbani amasayo raso
Medo ghānaṃ ca jivhā ca - Kaphassa sutaraṃ uro.

31.

Paccekaṃ pañcadhā dosā - Nāma kammādito siyūṃ
Pāno muddhagato vāyu - Ure kaṇṭhe ca samcare,
Hadayaṃ indriya buddhinaṃ - Cittassa ca pavattako.

32.

Thīvana khavatu uggāra - Nissāsanna pavesanaṃ
Karoti urogato udano - Nāsā nābhi gale care
Bala vaṇṇa sati ussāha - Vācānaṃ ca pavattako.

33.

Vyāno hadayago vegī - Sabbadehesu dhāvati
Gati avakkhepana ukkhepa - Nimesa ummesanādi ke
Bhiyyo sarīra vyāpāre - Sabbe eva kareyya so.

34.

Samano aggi samīpattho - Koṭṭhe carati sabbato
Annaṃ gaṇhāti pacati - Vivēcayati muñcati.

35.

Apāno pāṇago soṇi - Vatthi meḍḍhūru gocaro
Nīhareyya malam muttam - Gabbham sukkaṃ ca soṇitaṃ.

36.

Pakkāmāsaya majjhaṭṭhaṃ - Pittaṃ pācaka saññitaṃ
Pacati annaṃ vibhajate - Sāra kiṭṭe viṣum viṣum.

37.

Tatraṭṭhaṃ eva pittaṇaṃ - Sesānaṃ pi anuggahaṃ
Karoti bala dānena - Pācakaṃ nāma taṃ matam.

38.

Amāsā gataṃ pittaṃ - Rañjakaṃ rasa rañjana
Buddhi medhābhimaṇādi - Vasenicchita sādhanā.

39.

Sādhakaṃ hadayaṭṭhāyī - Locakaṃ locane ṭhitaṃ
Rūpālocana hetuttā - Tacaṭṭhaṃ bhājakaṃ siyā.

40.

Tacassa jotanaṭṭhena - Semho urasi saṇṭhito
Tikassa saka sattiya ca - Hadayassanna sattiya.

41.

Tatraṭṭhova ambu kiccena - Karoti avalambanaṃ
Sesa semhāsayaṇaṇi ca - Tenāyaṃ avalambako.

42.

Kiledako anna saṃghāta - Kiledana karo kapho
Amāsaya ṭhito jivhā - Mūlaṭṭho rasa bodhana.

43.

Bodhako matthaka ṭhāyī - Akkha saṃtappana kriyo
Tappako sandhigo sandhi - Silesena silesako.
Dosānaṃ avikārānaṃ - Thānādīnīti lakkhaye.

44.

Vasanta gimha vassāna - Saradā hima sītālā
Māsadduka utū chadhā - Citta mesādito kamā.

45.

Tike vātassa gimhādo - Caya kopūpasantiyo
Vassādike ca pittassa - Semhassa sisirādike.

46.

Cīyate lahu lūkhāhi - Osadhīhi samīraṇo
Tādiso tādise dehe - Kālunhattā na kuppati.

47.

Jalehi ambila pākehi - Osadhīhi ca tādise
Pittam yāti cayaṃ kopam - Na tu kālassa sītato.

48.

Kapho siniddha sītāhi - Jalosadhīhi cīyate
Tulye'pi dehe kāle ca - Kaṇṇattā na kuppati.

49.

Iti kāla sabhāvo ayaṃ - Ahārādi vasā pana
Cāyādiṃ yanti sajjūpi - Dese kāle'pi vā na tu.

50.

Vipphāraṃ yāti dehasmiṃ - Apāda tala matthakā
Thoka thokaṃ jaloghova - Kupitotha nivattate.

51.

Uṇhena yuttā lūkhādi - Cayaṃ kubbanti vāyuno
Sitena kopam uṇhena - Siniddhādi samaṃ guṇā.

52.

Sitena yuttā tikkhādi - Cayaṃ pittassa kubbare
Uṇhena kopam muñcādi - Samaṃ sītūpasamhītā.

53.

Siniddhādi sīta yutā - Cayaṃ semhassa kubbare
Uṇhena kopam teneva - Guṇā lukhādayo samā.

54

Vāyāmaṃ ye na kubbanti - Vasanta sisiroṭusu
Vyavāya bahulā gimhe - Vutthiyaṃ pallala ambupā.

55

Kaṭu ambila uṇha lavaṇa - Dadhi bhoji ca sārade
Divā himasmim niddālu - Amaya pīlayanti te.

56

Samadhū sagulā sasindhavā - Sasitā sunthiyutā samāghadī
Asitā āmayagī haritakī - Utu chakkē khalu mādava ādike.

57

Dosā vayo dinā nisa - Bhuttānaṃ patipātiyā
Ante majjhe tathā ādo ca - Dassenti ussannataṃ nijaṃ
Te te abhibhave dose - Yathā kālaṃ yathā vidhi.

58

Saka thāne cayo vuddhi - Pañceso vuddhi hetusu
Viparīta guṇa icchā ca - Kopo tu ummagga gāmitā.

59

Liṅgānaṃ dassanaṃ esaṃ - Vekaccaṃ roga sambhavo
Sa thāna thassa samatā - Vikāra āsambhavo samo.

60

Liṅgaṃ khīṇe nileṅgassa - Sādo appa bhāsīte hitaṃ
Saṅga moho tathā semha - Vuddhi uttha āmaya sambhavo.

61

Pitte mando analo sīto - Pabhā hāni kaphe bhamo
Semhāsayaṇaṃ suññattaṃ - Paseko sandhi viccuti.

62

Rase lūkhaṃ samo soso - Gilāṇi sadda kheditā
Ratte sīta ambila pīti - Sīrā setilla lūkhata.

63

Mamsepi cakkhu gandānam¹ - Sukkhatā sandhi vedanā
Medasmim kaṭṭiyam sāpo - plīha vuddhi kisaṅgatā.

64

Atthīni atthi rujā bhedo - Danta kesa nakha ādisu
Majjam atthi chiddattam - Bhāmo timira dassanam.

65

Sukke sukkaṃ na mucceyya - Oirā sonitam eva vā
Todo upatthē bahudhā - Meddham dhumāyati iva ca.

66

Pūrise vāyu antāni - Sasaddo vet^hayam viya
Kucchim bhamati yāti uddham - Uro passe ca pīlayam.

67

Kicchena muttaye mutte - Vivannam sandam eva vā
Sede romaccuti thaddha - Romatā taca phoṭanam.

68

Sukhumānam malānam tu - Dullakkham lakkhaye khayam
Sa malāya na samsōsa - Toda suññatta lāghavam
Vuddhim khayāñ ca jāneyya - Dosa ādinam yathā sakam.

69

Khayena viparītānam - Guṇānam vaddhanena ca
Vuddhim malānam saṅgā ca - Khayañ ca atī visaggato
Mala ocitattā dehassa - Vuddhito pīlano khayō.

70

Tatthā atthīni thito vāyu - Pittam tu seda sonite
Semho seṣesu tenesam - Nissaya āssayinam māttho
Yadi ekassa tadaññassa - Vaddhanakkhaya bhesajam.

1. Mamsepi cakkhigandānam - A, B

71

Na evaṃ mārutatṭhīnaṃ - Bhīyo vuddhi hi tappaṇā
Semhenā anugatā tasmā - Saṅkhayo tabbīrodhato.

72

Vāyunaṃ anugato asmā - Ca vuddhikkhaya samubbhave
Vikāraye sādhaṃ sīghaṃ - Laṅghana brūhanaṃ kamā.

73

Vayuto aññatra tajje tu - Tehi eva okkama yogihi
Visesā rattavuddhutthe - Rattassuti virecanā.

74

Mamsa vuddhi bhava roge - Sattha khāraggi kammato
Kiṣa thulla upacārena - Medaje ca aṭṭhi saṅkhayā.

75

Samjāte khīra sappīhi - Titta saṃyutta vatthihi
Majja sukka khayānaṃ tu - Bhojanaṃ sādū tittakaṃ
Suddhiṃ vāyāma karaṇaṃ - Yaṃ ca aññaṃ sukka sodhanaṃ.

76

Atisāra kriyā yogā - Vacca vuddhi bhava āmaye
Mala saṅkhayato jāto - Mahā roge suduttare.

77

Mesāja mamsa kummāsa - Yava māsa dvayā ādihi
Mutta vuddhi khaya ubbhute - Meha kiccha tikicchayā
Vāyāma abbha añjana seda bheda - Sedakkhaya ubbhave.

78

Kāya aggino sakatthāne - Aṃsā dhātusu nissitā
Tesam sādā eti dīttīhi - Dhātu vuddhi khaya ubbhavo.

79

Pubbo dhātu kare aññaṃ - Vuddho khīno ca tabbidaṃ
Dūsentī rasato duṭṭhā - Dosā dhātu ubhaye male.

80

Adho dve satta sirasi - Khāni seda vahāni ca
Malānaṃ ayanāni idha - Yathāssaṃ¹ tesu ato gadā,
Ojo tejo tu dhātunaṃ - Sukka antānaṃ paro mato.

I. yathāssaṃ

1. yathāssaṃ- A,B

81

Hadayattham api vyāpī - Dehatthiti nibandhanam
Yam nāse niyatam naso - Yasmiṃ tiṭṭhati tiṭṭhati.

82

Nippahjanti yato bhāvā - Vividhā deha nissayā
Somaṃ siniddhaṃ saṃ suddhaṃ - Īsaṃ lohita pītakaṃ,
Ojaṃ khiyeyya kopena - Khudā soka samādi hi.

83

Bhāyate dubbalo niccam - Jhāyati vyatha¹ indriyo
Ducchāyo dummano lūkhō - Bhave khāmo ca tam khaye.

84

Jīvanīya osadhakkhīra - Rasādiṃ tatra ca osadhaṃ
Ojo vivuddhiyaṃ dehe - Tutthi putthi balodayo.

85

Na rocati yadannam yaṃ - Patthayeyya avirodhi tu
Tam tam cajam ca sevanto- Te te vuddhikkhaye jaye.

86

Kubbanti hi ruciṃ dosā - Viparīta samesu hi
Vuddhā khīṇā ca pāyena - Lakkhayanti abudhā na tam.

87

Yathā balaṃ yathāssaṃ ca - Dosā vuddhā karonti te
Khīṇā jahanti rupāni - Samaṃ kubbanti sakriyaṃ.

88

Pavattiyā ye vapuno samā tu - Teyeva dosā visamā vadhāya
Yasmā ato te hita sevanena - Khayā vivuddhyā iva rakkhanīyā.

89

Vuddhehi rogā vuccanti - Vuddho atra kurute calo
Kisatā kaṇhatā uṇha - Kāmatā ānāha kampanaṃ.

90

Mala muttaggaṃ satti - Niddā indriya balakkhayaṃ
Palāpa bhama dīnattaṃ - Pittaṃ pīta mala akkhitaṃ.

91

Khuppipāsam viniddattam - Balāso aggisādanam
Paseka ālaṣṣa gurutam - Seta sethilla sītataṃ,
Sāsa kāsa ati niddattam - Semho viya rasopi ca.

92

Sonitam plīha vīsappam - Atthilam vidradhī rujaṃ
Kuttham vātassa pittassa - Gumbho upakusa kāmīlā,
Vyāṅga aggisāda sammohaṃ - Taca mutta akkhi 7 rattataṃ.

93

Mamsam gaṇḍa abbudagganthi - Gaṇḍa ūru jaṭhara ūrutam
Galādisu adhi mamsam ca - Tam iva medo tathā samaṃ,
Phica udaratthana ālambaṃ - Sāsam appepi ihane.

94

Atthi ajjha atthi adhi dante ca - Majjā nettāṅga gāravam
Pābbesu thūla mūlāni - Kare kicchāni arūni ca,
Ati itthi kāmataṃ vuddham - Sukkam sukkasmarim tathā.

95

Ātopa ādhāma udare - Gāravam vedanam malam
Muttam tu vatthi nittodam - Kātepi akatassāññitam.

96

Sedo ati seda duggandham - Kandubhavam ca lakkhaye
Malāni dūsika ādini - Bāhullā gurutādihi.

97

Visamo tikhīṇo mando - Dosehi jaṭharā nalo
Koṭṭho kharo mudu majjha - Te samehi samā ubho,
Samam rakkheyya visamaṃ - Vāta niggahato jaye.

98

Tikkham pitta tikicchāya¹ - Mandam semha visuddhiyā
Antarena kharam koṭṭhā - Itare sukha sodhiyā.

99

Sodhanam samanam ca iti - Samāsena osadham dvidhā
Vātādikānam dosanam - Kamena parama osadham.
1. pittacikicchāya - printed.

100

Vatthi vireko vamanam - Tathā telam ghatam madhu
Bhesajjam hetu rogānam - Viruddham dabbam uccati.

101

Vātassa upakkamo sneho - Sedo samsodhanam mudu
Sādambila patu unhāni - Bhojjāni abhyaṅga maddanam.

102

Veṭhanam tāsanam seko - Satatam sukha sītālā
Dīpanādīhi samsiddhā - Snehā aneka yonayo.

103

Pitassa sappino pānam - Sādu sītehi recanam
Sādu titta kasāyāni - Bhojanāmosadhāni ca,
Sugandhi sīta hajjānam - Gandhanam upasevanam.

104

Kappura candanoy/sīra - Sītalepo khane khane
Padoso candimā sodham - Hāri gitam himonilo.

105

Sītambu dhārā gabbhāni - Gehāni uyyana dīghikā
Sutittha vipulā saccha - Salilāsaya sekate.

106

Sāmbhoja jala tīrante - Kāyamāne dumākule
Somambhāvā payo sappi - Vireko ca visesato.

107

Semhassa vidhinā yuttam - Tikksam vamaṇa recanam
Annam lukha patikkha unha- Kaṭu titta kasāvakam.

108

Vāyamo jāgaro nānā - Cintā lukham vimaddanam
Visesā vamanam yūso - Madhu medāri bhesajam,
Dhūma upavāsa gandūso- Nissukhattam sukhāya ca.

109

Upakkamo visum dose - Yo samuddissa kittito
Samsagga sannipātesu - Tam yathāssam¹ vikappaye.

Caye eva jaye dose - Kupite avirodhayam
Sabba kope balopetam - Sesa dosā virodhato.

Payogo samaye vyādhim - Yo aññam aññam udāhare²
Na ayam visuddho suddho-tu - Samaye so na kopaye.

Sota rodha balabbhamsa - Gārava anila mulhatā
Alasya apāka nithīva - Malasaṅga aruci samā,
Liṅgam malānam sāmānam - Nirāmānam ito aññatā.

Usmāna ucca balattena - Dhātum ādim apācitam
Duṭṭham āmasaya gatam - Rasam āmam budhā vidum.

Aññe dosehi eva - ati dutthehi aññoñña mucchanā
Kudrūsehi visassa eva - Vādanti āmassa sambhavam.

Āmena tena samsatṭhā - Dosā dhātū ca dūsitā
Sāmā iti upadissante - Ye ca rogā tadubbhavā.

Sabba dehappavisute - Sāme dose na nīhare
Lēne dhātusu anussanne- Phala āmā rase viya,
Nissāyassa hi nāsaya - Te dunnīhāra bhāvato.

Pācanā dīpana sneha - Sedehi parikammite
Sodhaye ucite kāle - Yathāsannam yathā balam.

1. yathāsam, A, B

2. udīraye, A, B

118

Mukhena yuttam hantyaṣu - Dabbam āmāsaye male
Ghānena muddhajattutṭhe - Pakkādhāne gudena tu.

119

Uddham adho vā yssanne - Na ca āme vahato sayam
Osadhyā dhāraye dose - Dhāritā²tehi rogadā.

120

Pageva avatte doseto - Upekkheyya hitāsano
Pācanehi vipācetvā - Vibhande nīhare tato,
Sāvaṇe kattike citte - Kamā kallo visodhaye.

121

Dosehi pakatī tisso - Hīna majj¹ humuttamā kamā
Rudhire sambhave bhojje - Ye ye dosādhikam siyum,
Tesam vasena gabbhassa- Pakatī sattadhā siyum.

122

Vātappakatī bhinnagga - Manda dhūsara kesavā
Sātṭhi sadda padaññāsa- Khara jajjara nissano.

123

Nirattha bahula ālāpo - Niddā tanaya vajjito
Sādu ambila katu sneha - Maṃse ca bahu bhojane.

124

Gīte hasse ca migave - Pesuññe kalahe rato
Soppakālepi disseyya - Ummīlita vilocane.

125

Supine duma selaggā - Rohaṇam gagane gatim
Passeyya tīsu dvāresu- Anavaṭṭhita vattano,³
Sā sigāla oṭṭha giyyhākhū-Vāyāsa anuka sīlavā.

~~126~~

1. Vāraye, A, B, C. 2. Vāritā, A, B, C

3. Vattano, C.

126

Pittiko piṅga cikuro - Ratta pāda kara anano
Kasāva titta sādūsu - Rucimā seda gandhiko.

127

Akāla palita ummiko - Pañño sithila sandhimā
Cala piṅgappa pakhuma- Locano khana kopano.

128

Pabhassarāni vatthūni - Supinesu ca passati
Kapi majjāra vālaccha - Yakkha anukaguno bhava.

129

Semha pakatiko satta - Guṇavā sacca dhammiko
Anindita aṅga avayavo - Nila keso sadā sukhi.

130

Piyaṅgu rocanā sonṇa - Sarakaṇḍa ambujappabho
Na ati rodati bālopi - Gambhīra udāra nādavā.

131

Tittam kasāvaṃ madhuraṃ - Uṇhaṃ appaṃ ca bhuñjati
Tathāpi thāmaṃvā cāru - Netto ca mita bhāniko.

132

Dīgha sutto ca niddālu - Gūlha vero piyaṃ vado
Na kuppāti cireṇāpi - Dāna soṇḍo mahā sayo.

133

Vihaṅga kamala ākiṇṇa - Talāke ca payodhare
Visade vatthujāte ca - Supinantesu passati,
Devatānuka sīlo so - Dvitti dosanvayā narā.

134

Sammissa lakkhaṇā tesu - Sama dosa samubbhavo
Ārogo guṇa dosehi - Bhīyo semhika sannibho.

135

Vakkhante ito paraṃ dosā - Vuddhikkhaya vibhedato
Vade viṣuṃ tayo dvandaṃ - Tidhā tatra ca te nava.

Tayova samayā vuddhyā - Cha ekassa atī sayane
Terasa eva samaggesu - Cha dvekā atīsayena ca.

Tulyādhikehi ekam cha - Tāra tanyā vikappanā
Pañcavīsam pavuddhehi - Pakkhīṇehi ca tattakam.

Ekkeka vuddhi samatā - Khayehi cha cha te puna
Ekakkhayā dvanda vuddhyā - Savipallāsa vuttiyā,
Bhedā dvisatṭhi niddiṭṭhā - Tesatṭhya ārogya kāraṇā.

Saṃsagga rasa rudhirādinā ca tesam
Doṣānam khaya samatā vivuddhi bheda,
Anantyaṃ tara tama yogato ca yāte
Jāneyya suavahita mānaso yathāssam.

ITI UPANĀSA VIDHI PADDHATI SAṄGAHO PAṬHAMO.

DABBA RASĀDĪNAM VIBHĀVANĀ ITI.

1

Dabbādīnam sarūpāni - Jānato yoga yojane
Kosallam jāyate sammā - Tasmā tānīdha vuccare.

2

Dabbameva rasādīnam - Setṭham tam nissāya hi te
Pañcabhūtamayaṃ tam tu - Bhūmim nissāya jāyate,
Ambuyoni aggi pavāna - Akāsānam samavāyato.

3

Guru mando himo sando - Siniddho ca silakkhaṇo
Mudu thīro ca sukhumo - Visado itī guṇā ime,
Vipallāsehi samyuttā - Vīsati paridīpitā.

4

Tattha dabbam gurutthūla - Thira gandha guṇādhikam
Bhomaṃ thiratta gurutā - Saṃghāto upacaya āvahaṃ.

5

Dava sīta guru sneha - Manda sanda sarādhikam
Apaṃ snehana vissanda - Kīleda ānanda bandhaḍam.

6

Lūkha tikkhunha visada - Sukhumatta guṇādhikam
Analaṃ dāhabhā vaṇṇa - Pakāsa pacana kriyaṃ.

7

Pāvanam lūkha visada - Laghu phassa guṇādhikam
Lūkha lāghava vesajja - Savicāra gilānidam.

8

Nābhasaṃ sukhumaṃ sacchaṃ - Laghu sadda guṇādhikam
Okāsa lāghava karaṃ - Jagatyevaṃ anosadham,
Na kiñci vijjate dabbam - Vasā nānattha yuttinam.

9

Dabbam uddhaṅgamam tattha - Bhīyo aggi pavanukkatam
Adhogāmī ca bāhullā - Bhūmi toya guṇādhikam.

10

Vadanti viriyam sītam - Siniddham ca gurum mudum
Laghu lūkha unḥa tikhiṇam - Tadevaṃ matamaṭṭha dhā.

11

Carako āha viriyam - Kiriya yā kariyati
Kiñci na viriyam ihe - Sā sabbā viriya āhitā.

12

Gubbādī viriyavhāto - Attānugata vuttino
Samagga guṇa sārā hi - Satti yuttā pavattino.

13

Unḥam sītam dvidhāvāññe - Vadanti viriyam budhā
Tatthunḥam bhama gelaññam - Seda dāha āsu pācanam.

14

Taṇham semhāniladdham sam - Karoti sisiram pana
Hilādam jīvanam thambham - Ratta pittappaṇṣādanam.

15

Jaṭharena agginā yogā - Yadudeti rasamtaram
Rasānam parināmante - So vipākoṭi vissuto.

16

Sādu paṭu ca madhuram - Paccate ambilombilam
Titto usāṇa kasāvānam - Vipāko bhūyasā kaṭu.

17

Rasehi so tulla phalo - Tatra dabbam subhāsubham
Rasena kurute kiñci - Kammaṃ pākeṇa cāparam.

18

Viriyena gunena ekam - Pabhāvena eva kiñcanam
Yam yam dabbe rasādīnam - Balavattena vattate.

Abhibhūya itare taṃ taṃ - Kāraṇattam papajjate
Viruddha guṇa saṃyoge - Bhūyasā appam hi jīyate.

Rasaṃ vipāko te satti - Pabhāvo tāni apohati
Bala samme rasādīnaṃ - Iti sābhāvikam phalaṃ.

Rasādi samme yam kammaṃ - Visiṭṭham taṃ pabhāvajam
Dantī rasādito tullā - Cittakassa virecanī,
Madukassa ca muddikā - Ghaṭam khīrassa dīpanam.

Bhū āpa aggi bhū jalaggi - Kha vāyu aggyanila gonilā
Dvidvi bhūtādhikā dabbā - Madhurādi rasā kamā.

Madhuro ambilo lono - Titto kaṭu kasāvako
Chā rasā nissitā dabbam-Yathā pubbam balāvaham.

Jayanti ādo tayo tatra - Vāyum tittādayo kapham
Kasāva titta madhurā - Pittam kopenti cāpare.

Karoti sādu sātummā - Dhātūnaṃ pabalam balam
Bāla vuddha khata khīna - Vanṇa kesa indriyādinam.

Pasttho brūhaṇo¹ galyo - Thaṇṇo sandhānado guru
Siniddho āyuno dātā - Pitta anila visāpaho.

Kurute so atiyogena - Meda semha bhava gade
Thūlattam aggisadam ca- Meha gaṇḍa abbudādikaṃ.

Ambilo aggikaro hajjo - Siniddho ruci pākado
Unha yutto himapphasso - Kiledī pīnano lahu
Karoti kapha pittassam - Mūlavāta anulomano.

Karoti so ati yogena - Vuddhattam timiram bhamam
Kaṇḍu paṇḍutta viṣappam- Jara sophā pipāsitaṃ.

Lavano aggikaro bandha - Saṃghāta hidhamā' paho
Snehāno sedano tikkho - Rocano cheda bhedado.

So ati yutto assapavanam - Khalitam palitam valim
Janaye visa viṣappam - Kuṭṭham tassam hare balam.

Titto sayam aruttopi - Visa tassa arucikkimi
Kuṭṭham mucchā jarusseda-Dāha pitta kaphe jaye.

Malamutta vasā majjā - Seda meda visosāno
Lahu mejjho himo lūkho- Thaṇṇo kaṇṭha visodhano,
Dhātukkhaya calavyādhī- Ati yogā karoti so.

Kaṭu glāmaya udadda - Kuṭṭham alasaka sophā jī
Vaṇa vasādano sneha - Meda seda visosano.

Dīpano pācano rucco - Sodano anna lūkhano
Bandham cindati sotāni-Vivareyya kaphā paho.

Kurute so ati yogena - Tanham sukka balakkhayam
Muccham ākuñcanam kampam-Kaṭi piṭṭhādisu vyatham.

Kāsavo pitta kapha hā - Guru assa visodhano
pīnāno ropāno sīto - Meda seda visosano,
Ama saṃthambhano gāhī - Lūkho taca pasādano.

Karoti silāto so'tti - Vitthambha ānāha urorujam
Kisattam¹ porisabbhamsam - Soto bandha malaggahe.

Ghata hema guḷa akkholā - Moca tāla pharūsakam
Abhīru vīra paṇasa - Rājādana balāttayam.

Dve medā catu paṇṇīkam - Jīvanti jīva kosabham
Madhukam madhukam bimbī - Bidārī sāvaṇī yugam.

Khīra sukkā tugākhīrī - Khīrinyo kāsmarī sahā
Khīra ucchu gokhurakkhudda - Dakkhādi madhuro gaṇo.

Ambilombilikā dhāti - Mātuluṅgam ca vetasam
Dāḍimam rajatam takkam-² Suttam pārāvatam dādhi,
Ambam ambātakam bhavyam - Kapittha karamaddakam.

Varam sovaccalam kaṇham - Bilam sāmuddam ubbidam
Romakam paṇsujam sīsam - Khārā ca lavāṇo gaṇo.

Titto patolī tāyantī - Vālaka usīra candanam
Bhūnimba nimba kaṭukā - Tagaram girivacchakam.

Nattamāla dvirajanī mutthā - Mubbā ālharūḷhakam
Pāṭhā apāmagga kaṇsa - Aya galōci dhanvayāsakam,
Pañcamūlam brahā vyaggo - Visāla ativisā vacā.

Kaṭuko hiṇḍu marica - Kimijī pañca kolakam
Kuṭhōra ādi haritakā - Pittam muttam aruṅkaram.

1. Kisastam , C.

2. Gavyam, A.

Vaggo kasāvo setṭhakkaṃ - Sirīso khadiro madhu
Kadamba udumbaraṃ muttā - Pavāla añjana gerikaṃ,
Bālaṃ kapittamaṃ khajjūraṃ - Bhisāṃ kañjuppalaṇi ca.

Madhuraṃ semhalaṃ bhiyyo - Jinṇa sāliyavā rite
Muggā godhumakā khuddā - Sitayā jaṇḍalā misā.

Ambilaṃ pittaḍaṃ bhiyyo - Dādima āmalakaṃ vinā
Ahitāṃ lavaṇaṃ bhiyyo - Cakkhuno aññatra sindhavā.

Titto kaṭu ca¹ pāyena - Avassāṃ vāta kopanaṃ
Vinā amatā paṭolīhi - Sunṭhi kaṇḍhāra sonato.

Sīto kasāvo yebhuyyam² - Thambhanaṃ ca abhayaṃ vinā
Rasā kaṭu ambila paṭū - Viriyunhā yathuttaraṃ.

Titto kasāvo madhuro - Tathā eva ca sītalā
Titto kaṭu kasāvo ca - Lūkhā baddhamalā tathā.

Paṭu ambila sādu rasā - Siniddhā pavāneraṇā
Viśeṣā mala muttānaṃ - Cāvaṇā yogasevitā.

Loṇa kasāvo tasmā ca - Madhuro paramaṃ guru
Laghu ambilaṃ kaṭu tasmā - Tasmādapī ca tittako.

Sīte vasse ca seveyya - Rasānaṃ purimattayaṃ
Vasanta kale carimaṃ - Nidāghē madhuraṃ rasaṃ.

1. kaṭuka, A, Kaṭu ca, C.

2. yobhuyyam, S.C.

Sārade samaye bhīyyo - Sādu titta kasāvake
Vasante sādade lūkhaṃ - Sitaṃ ghamma ghanaccaye.

Annaṃ pānaṃ samāsena - Viparitaṃ ito añña dā
Niccaṃ sabba rasassādo - Kallataṃ janaye dhuvaṃ,
Rasā utūnaṃ niyatā - Tesu tesvadhikā siyūṃ.

Samyoga satta paññāsa - Kappanā tu tisatthi dhā
Yathā thūlaṃ vibhajjante - Rasanaṃ yogikattāto.

Ekeka hīnā te pañca - Pañca¹ yanti rasā duke
Tike dasa sādu raso - Ambilo cha lavaṇo tayo.

Titto eke catukkasmim - 8 Dasa sādu rasombilo
Caturō lavaṇo eko - Pañcak¹esu ambilo sakim.

Sevano madhuro pañca - Cha rasaṃ dabbam ekakaṃ
Asamyuttā ca cha rasā - Jānitabbā vikappato.

Cha pañcakā te ca rasā^V visum - Cha catudvikā pañcadasappakārā
Bheda tikā vīsati ekameva - Dabbam chalassādam iti tisatthi.

Te rasānurasato rasa bheda - Tāra tanyā parikkappanato ca
Sambhavanti gaṇanaṃ samatitā - Dosa bhesaja vasena upayujjā.

Desa kāla vayo deha - Bala satta aggi bhesajaṃ
Sātumma pakati byādī - Avekkhitvā tikicchayaṃ².

Bhūmi deha pabhedena - Desam² ahu iha dvidhā
Jāṅgalaṃ vātabahulaṃ - Anūpantu kaphuttaram,
Sādharanaṃ sama malaṃ - Tidhā bhū desam² adise.

Khaṇādi rogāvatthā ca - Kālo bhesaja yogiko
Tikēna sisirādīnaṃ - Utūnaṃ uttarāyaṇaṃ.

Ādānaṃ ca taṃ ādatte - Sabbesaṃ balaṃ anvahaṃ
Tasmim accanta tikkha - Unha lūkhaymagga sabhāvato.

Ādicca pavanā somme - Gune nāsentī bhūmije
Titto kasāvo kaṭuko - Balīno atra kamā rasā.

Tasmā ādānaṃ aggeyyaṃ - Utuññe dakkhiṇāyaṇaṃ
Vassādayo visaggo ca - Yaṃ balaṃ visajatyayaṃ.

Sommattā ettha somo hi - Balavā hīyate raṭṭhi
Site aggaṃ vutthi vātehi - Santa tāpe mahitale.

Madhurambila lonā hi - Siniddhā balīno rasā
Site aggaṃ vutthi ghamme-Appaṃ balaṃ sese ṭṭu majjhimā.

Bāla majjhima vuddhānaṃ - Vasena tividho vayo
Khīra khīranna bhattādi - Bālo ā solasa bhava,
Majjhimo sattatī yāva - Vuddho vutto tato paraṃ.

Tikicchā bāla vuddhānaṃ - Khāra sattaggi vajjitā
Sīta ātapaddha vyāyāma - Asahā thūla kṣṣā narā.

Majjhima kāyo sabba saho - Deha bhedā tayo ime
Kisopi thāmavā koci - Koci thūlopi dubbalo.

75

Ati thūlo¹ upacī meha - Jaro udara bhagandarā
Sakāsa kāsā kiccha āma- Kutthādī bruhanā²siyūṃ.

76

Tatra meda anila semha - Nāsanam semham icchitam
Kulattha cunna³ sāmaka - Yava mūga madhūdakam.

77

Matthu dabbāhata aritṭha - Cintā jāgara sodhanam
Varā līheyya madhunā - Galocim abhayam ghanam.

78

Rasañjanam guggulam ca - Billādiṃ pañca mūlakaṃ
Silāvhayam payojeyya - Aggimantharasam tathā.

79

Vilaṅgam nāgaram Khāram - Kālalocharajam madhum
Yavāmalāka cunnam ca - Yogo atitthulla doṣa jī.

80

Varāsanaggyopatta - Nisā katham madhū plutam
Diradatthūla dehopi- Pivam māsa kiso siyā.

81

Vyosa katvī varā siggu - Vidaṅga ativisā thirā
Hiṅgu soṇaccala rajājī - Yavānī dhañña cittakā.

82

Nisā brahatyo⁴ hapusā - Pāṭhā mūlañca kebukā
Tesam cunnam madhu ghatam-Telañca sadisamsikam.

83

Solasagguṇa sattūhi - Yuttam pītam nihanti tam
Ati thullādike sabbe - Rōge aññe ca tādise.

1. Atitthullo : D. 2. Jyūṇṇa : D.

2. Bruhanā : D. 4. Brāhatyo: D.

Kāmilā sittu uro roga - Kāsa sāsa galaggahe
Buddhi medhā sati karam- Nattha pāvaka dīpanam.

Ati kissam bhamo kāso - Tanhādhikkam arocako
Sneha aggi niddā sotakkhī-Sukka teja sarakkhayo.

Vatthi uro muddha jaṅgā - Ūru tika passa rujā jaro
Palāpa uddhānila jāni - Chaddi pabbatṭhi bhedanam.

Vacco muttaggahādī ca - Jāyante ati vilaṅganā
Yojaye brūhanam tatrā - Sabbam pānanna bhesajam.

Acintāya ca tosenā - Dhuvam santappanena ca
Ati soppena ca kiso - Varāho viya pīvare.

Nahi mamsa samam kiñci - Aññam dehassa vaddhanam
Mamsādānam samam mamsena - Sambhatattā visesato.

Dhīratta sāra vyāyama - Vasena bala bodhanam
Ekākāra guṇo sattam - Sukhe dukkhe ca upatṭhite,
Tena sabba saho neva - Rajasā tamasāpi ca.

Yam viruddham pakatiyā - Pānāhārādī bhesajam
Avikārāya jāyeyya - Tam sātummaṃ iti īritam,
Deha rogo tu sātummā - Bhedo tassa avadhāriyo.

Yogo kāla attha kammānam - Hīna micchā atimattako
Sammā yogo ca viññeyyo - Rogārogeka kāranam,
Rogo tu dosa vesammam - Dosa sammam arogatā.

Siddhi pāda catukkena - Tikicchāya tikicchako
Bhesajjam ca upatthāko - Amāyāvi¹ iti tam matam.

Diṭṭha kammā suci dakkho - Bhisakko vidita āgamo
Dabbam kālāhaṭam yoggam - Avipannam subhūmijam.

Paṭu dhīro anuratto ca - Suci ca paricārako
Aḍḍho vejjavidheyo ca - Nāpako sattavā amayī.

Iha Buddho ca Dhammo ca - Saṅgho ca saraṇam param
Anena sacca vākyena - Tikicchā siddhiratthu me.

Bālā sabbam akalyāṇam - Kalyāṇam paṇḍitā sadā
Anena saccā vākyena - Tikicchā siddhiratthu me.

Appamādā sivaṃ sabbam - Pamādā asivaṃ sadā
Anena sacca vākyena - Tikicā siddhiratthu me.

Sacca vākyamaye mante - Ete sabba tikicchite
Attham upa parikkhanto - Saṃjapeyya tikicchako.

Satthādi sādhiyo kiccho - Neka doso² ca āmayo
Āyuno sāvasesattā - Yāpiyo hita sevino,
Yāva kaṇṭhagatā pānā - Tāva yuttam tikicchitum.

Pumā yuvā ca dhīro ca - Deho sabba osadhakkhamo
Atulla dussa doso tu - Pakatī pāda sampadā.

Rogassa ca aciruttāṇam - Devāṇam anukulatā
Kriyā ca dasa puñṇāṇam - Sukha siddhi nibandhanam.

PASATTHĀCARANAM ITI.

1

Pasatthācarato niccam - Ārogya sukha ādayo
Sampajjanti manussānaṃ - Tato so vuccate lahu.

2

Kallo Brahma muhuttasmiṃ - Rakkhāyutthāya āyuno¹
Maṇo vacana kāyehi - Sampādetvā ucitaṃ vidhiṃ.

3

Karaṇḍa kakudha akkādi² - Kasāva kaṭu tittakam
Danta ponam mudum khāde - Dantamaṃsāni abādhaṃ.

4

Tam cajeyya ajinna vami - Kāsa sāsa jara additi
Mukha sosa siro cakkhu - Sota hadaya roga vā.

5

Sotañjanam dīṭṭhi hitam - Seveyyānantaram tato
Tambūlam aggi jananam - Cabbeyya mukha semha jīm.

6

Khāta pitta assa lūka akkhi - Kopa sosa abhipīlito
Tam caje visa mucchāya - Madena ca upadduto.

7

Devatā guru vuddhesu - Kata vatta apacāyano
Deha vattanam ācāraṃ - Yathā vidhi samācare.

8

Agginam dīpanam meda - Khayo kamma samatthata
Lāghavam ghana dehataṃ - Vāyama upajāyate.

Sīta kāle vasante ca - So sebbo aḍḍha sattiyā
Añña kāle yathā sattī - Acare mandameva vā.

10

Vāta pittāmayī bālo - Vuddho sāmo ca tam caje
Ati vāyāmato kāso - Jaro chaddi ca jāyate,
Ratta pittaṃ patamako - Khayo tanhā ca vadḍhati.

11

Hitam abbhāñjanam niccam - Vātassama jarā pahaṃ
Puṭṭhi diṭṭhippasāda āyū - Niddā kāṭhiñña sādhanam.

12

Pāde muddhani kaṇṇe ca - Tam vissesena sīlaye
Ajinnī kata suddhī ca - Semhussanno ca tam caje,

13

Sinānam dīpanam kandu - Dāha seda malā pahaṃ
Tam additi akkhi vadāna - Sota roga atisārisu,
Pīnasa adhamita ājinna - Bhuttavantesu ninditam.

14

Seko unhodakassādo - Sarīrassa balāvaho
Uttamaṅgassa so yeva - Kesa cakku balā paho.

15

Vegito na añña kiccāni - Kare sādhiyam āmayam
Ajitvā ca sarīrassa - Na ācare vigūṇa kriyam.

16

Pubba vāta ātapa rajo - Tusāra pharusānile
Hattha pāda siro cakku - Bhū vikāre ca vajjaye,
Anujukkavathu uggāra - Kāsa soppāni na ācafe.

17

Ciram ukkuṭiko vā pi - Na siyā uddha jānu vā
Aggim pādantare katvā - Tittanto na bhajeyya tam.

Na dūseyya aṅgaṇaṃ mejjhaṃ - Bhūmiṃ ca salilāsayam
Neva uccāra passāve - Adiccābhimukho saje.

Pāde silāyaṃ ghaṃseyya - Na aññena aññaṃ visodhako
~~Kāya vāca pavattisu~~ -
Khavahassa vijumbhāyo - Nāsaṃvuta mukho kare.

Na vikupheyya thānāni - Indriyānaṃ sabhantare
Kāya vāca pavattisu - Kohaññaṃ na samācare.

Kadāpi paralokattho - Nahi māyāya sādhiyo
Aggi pūjiya toyānaṃ - Neva gaccheyya antare.

Na naye aggi kaṭṭhādi - Mittādīnaṃ ca majjhato
Na ālambetvāna cāraṇe - Nisīdeyya āsanādisu.

Nissita atithi devānaṃ - Vibhajitvāna bhojanaṃ
Anuttara mukho yeva - Bhuñje kāle hitaṃ mitaṃ.

Na bhuñje paṭhamam piṇḍam - Kusadda sutiyā saha
Siyā taṃ āma rogāya - Bala dhātukkhayāya ca.

Dadeyya addhampi pindassa - Yadi ganheyya atthiko
Taṇhānurūpo vibhavo - Kada bhavati kassa vā.

Sātapatta padattāno - Careyya vijitindriyo
Thūpa bodhi jināgāra - Pūjiya dhaja nissitā.

Chāyāyo nākkame bhasma - Sināna bali bhūmiyo
Sabbesaṃ apasatthānaṃ - Chāyaṃ na attani pātaye.

Attano tam ca sabbesaṃ - Pūjīyānaṃ tatho pari
Attānaṃ nāvajāneyya - Na thomaṃsya na ghātaye.

Āditta bhānu dīpaggi - Abhiṇhaṃ na vilokaye
Ratto jāgaranaṃ soppaṃ - Divā visama bhojanaṃ.

Ati lūkha siniddhattaṃ - Sabbadā parivajjaye
Manāpaṃ avisamvādaṃ - Vade kāle hitaṃ mitaṃ.

Na dhammā mukhena aggim - Taṃ ca bhū salilāni ca
Na haññe pāda pāṇīhi - Khipeyya etesu nāsucim.

Paṭivātaṃ na seveyya - Bhutta mattā ca pāvakaṃ
Sabbadā na nipajjeyya - Pacchima uttara sīsako.

Appopi tuṭṭha manaso - Santi sabbāpi sampadā
Pāde upāhana channe - Nanu cmmatthatāva bhū.

Yada bhāvī na taṃ bhāvī - Yaṃ bhāvī na tadanñathā
Iti cintāmaṃ ~~xxxxx~~ yaharam - Pivanti agadaṃ budhā.

Pañca yattha na vijjanti - Na icche tena saṅgamaṃ
Loka yātra bhayaṃ lajjā - Dakkhiṇṇaṃ dhamma sīlatā.

Vyāpārā sabba bhūtānaṃ - Sukhatthāya vidhīyare
Sukhaṃ ca na vinā dhammā - Tasmā dhammaparo siyā.

BHĀVI ĀBĀDHA PAṬISEDHANAM ITI.

1

Yesam vega nirodhena - Āturā honti dehino
Vegino dehadhammā¹ te- Kathiyanti āmaya ca te.

2

Vāyū purīsaṃ passāvaṃ - Khavatū tassanaṃ khudam
Niddaṃ kāsaṃ samassaśaṃ - Jambhaṃ assuṃ ca chaddanaṃ,
Uggāraṃ sambhavaṃ ca eva- Jāta vegaṃ nā vāraye.

3

Rodhena adho samīrassa - Gumbo udāvatta vedanā
Vāyu mutta karīsaṇaṃ - Saṅgo ca hadaye rudā.

4

Vadho pāvaka diṭṭhīnaṃ - Passāva uccāra dhāraṇā
Piṇḍi kubbethanaṃ gūṭha - Vamanaṃ sīsajā rujā.

5

Asmarī vatthi liṅgoru - Sindhīnaṃ bālha vedanā
Pubba vuttāmayācesu - Vāyu gūṭha nirodha je.

6

Sedā avagāhana abbhaṅga - Vatthikā nāla² yojanā
Anuloma karaṃ tesam - Anna pānaṃ ca dīyati.

7

Muttaje tu gade pānaṃ - Page bhattassa sappino
Uttamena ca mānena - Jīṇṇa ante yojanadvayaṃ,
Ava piḷanakaṃ nāma - Pubbācariya kittitaṃ.

8

Khavassa indriya dubbalyam - Maññātthambha additā rujā
Tikkha dhūmañjana āghāna - Nāvana ādicca dassanā,
Khutim pavattaye seda - Sinehe cā pi sīlaye.

Niggahena pipāsāya - Soso badhīratā bhamo
 Aṅga sādo ca sammoho- Gadā ca hadayubbhavā,
 Sītōpacāro tatra iṭṭho-Khudāya aruci vibbhamā.

10

Hitam laghu siniddhunham - Abahum tattha bhojaye
 Soppassa ālasiyam moho - Muddhakkhi gurutā siyā,
 Aṅga maddo ca sambāho - Supinam ca hitam tahim.

11

Kāsassa tassa samvuddhi - Sāsa aruci uro gadā
 Hidhamā deha soso ca - Tasmim kāsa bhisajjitam.

12

Samassāsa nirodhena - Gumba sammoha uro gadā
 Tahim vissamanam vāta- Hārinī ca krūya hitā.

13

Jambhāya khipajā rogā - Vidhi sabbo anilā paho
 Pīnasā akkhi siro roga- Maññatthambhā aruci bhamā,
 Sagumbhā assu rodhena - Supinam ca piyā kathā.

14

Visappa koṭṭha kuṭṭhakkhi- Kaṇḍu paṇḍuvāmaya jarā
 Sakāsa sāsa nissanda - Vyaṅga sophā vamikkhayā.

15

Bhesajjam tattha gandūsa - Dhūmā lohita mocanam
 Lūkham bhūtvā ca vamanam - Vāyāmo ca virecanam,
 Telam sakhāra lavanam - Sārīra bhañjane hitam.

16

Sayam vimuccamānassa - Sambhavassa nivāranā
 Jara asma sophā pandatta-Vuddhi passāva vedanā,
 Tasmim kukkuṭa mamsena - Vihitam sāli bhojanam.

17

Khīra ucchu rasapāne-Khīna - Māsa khajja asanena ca
 Passāvena vireceyya - Sābbhaṅgam ca avagāhaye.

18

Rogā sabbepi jāyante - Vega udīraṇa dhāraṇa
Vega udīraṇato vega - Dhāraṇaṃ ninditaṃ bhusaṃ.

19

Niccaṃ hitāhāra vihāra sevī
Samikkhakāri visayesu asatto,
Dātā samo saccaparo khamāvā
Garūpa sevī ca bhavatyarogo.

20

Atthe ayogge akatābhi yogaṃ
Katādaraṃ niccaṃ apāpa labbhe,
Jitindriyaṃ na abhibhavanti rogā
Na ^{pā}pāko yadi tatra patto.

ITI BHĀVI ĀBADHA PATISEDHA VIDHI PADDHATI SAṄGAHO

CATUTTHO.

ANNA VYĀṆJANA RŪPĀNI ITI.

--- .. ---

1

Bhojanena eva sabbesam - Kalla akallatā yato
Hitāhita vasena ettha - Tassa hoti vicāranā.

2

Ratta sālī mahā sālī - Sugandhi kalamādayo
Sālayo madhurā vassā - Sinddhā laghavo hitā.

3

Etesu pavaro ratto - Tassa dosattaya āpaho
Mala māruta mandatta - Karo medaharo tato.

4

Ati vasso mahā sālī - Sugandhi laghu rocano
Kalamo semha pāttāri - Bhiyo sesā ca taggunā.

5

Tidosā jī guru sīto - Madhuro gorasatthiko
Kiñcit ūna guṇo tasmā - Asito rasa pākato.

6

Sāmako sosano lūkho - Vātaḷo semha pitta jī
Tadī piyaṅgu nīvāra - Koradūsa mahā navo.

7

Lūkho sīto gurū sādu - Mala vāta karo yavo
Vasso thiratta do mutta - Medo pitta kaphā paho.

8

Sīto guru saro vasso - Jivano vāta pitta jī
Sandhāna kāri madhuro - Godhumo thiratā karo.

9

~~Muggo x x x x x medhuro - Pitta x x x x x kapha paho~~

Muggo kasāva madhuro - Pitta ratta kaphā paho
 Māso vasso siniddhunho- Sādu vāyujayī guru,
 Semha pitta mala thāma- Janano sukkaṃ recako.

10

Rājamāso nilakaro - Lūkho bahu malo guru
 Uṇho kulattho sukka- Asma kāsa pīnana nāsano,
 Tunim patitunim godham-Dhamseti kapha mārutam.

11

Tuvarī kapha pittārī - Samīram janaye bhusam
 Diṭṭhim sukkaṃ kapham sopham-Viṣam hanti vidāhinī.

12

Kākaṇḍolā attaguttānam - Phalam māsaḡuṇam siyā
 Canako vātalo ratta - Pitta pumbhāva semha jī.

13

Ratta pitta jara haro - Sīto gāhī makutṭhako
 Masūro madhuro sīto - Saṅgāhī kapha pitta jī.

14

Evam guṇo satino api - Atasī pitta kārinī
 Tilo uṇho guru kesso - Bala pittakaro kaṭu.

15

Kosumbham diṭṭhi bījāri - Sāsapam kapha vāta jī
 Lūkha balaharā sītā - Vividhā siddhi jātayo.

16 DHANŃA VAGGO.

16

Battimsa palika toye - Dabba addha ~~paṭṭha~~ phalam vipacca /- tassaddhe
 Datvā tandula mutṭhim - Peyā sā addha sampakkā.

17

17

Bhaṭṭha taṇḍulajo maṇḍo - Pācano dīpano hito
Vātānulomini peyā - Lahu vatthi visodhanī,
Gāhiṇī tappanī hajjā - Vilepī bala vaddhanī.

18

Peyā vajira vallijā - Dīpanī ca rasāyanī
Kāsa sāsa visārī ca - Unhā pāyugadā paha.

19

Kadamba pupphijā peyā - Vise thāvara jaṅgame
Hitā semhe ca vāte ca - Sāse kāse galāmaye.

20

Vāta pitta pasamanī - Sopha verassa nāsani
Guṇjātintiḍi yogena - Peyā pācana sodhanī.

21

Karaṇja pañcaṅga yutā - Tintiḍi dala sādhitā
Peyā jara pasamanī - Mala vāta anulomini.

22

Kapittha billa caṅgerī - Takka dāḍima sādhitā
Pācanī gāhiṇī peyā - Kapha soṇita nāsani.

23

Pūṭikam pañca kolam ca - Mohavalliya matādalam
Dhañṇambila katā peyā - Sūlāri dīpanī hitā.

24

Tikaṭu tiphalā rāsnā - Lasuṇā ajāji dīpyakam
Haliddā tintiḍi peyā - Dīpanī sūla nāsani.

25

Billā abhayā kaṇāmūla - Peyā vāta anulomani
Kaṭukattaya niggundī - Haliddā cittakam tathā.

26

Harītakī vilāṅgāni - Sindhavaṃ tulasī siphā
Dadhi maṇḍena saṃsiddhā-Yāgu pāvaka vaddhanī,
Kāsa sāsa patissāya - Rājakkhaya vināsanī.

27

Āraggadha amata ciñcā - Dala siddha kasāyake
Dadhija ambila saṃsiddhā- Peyā kuṭṭha vināsanī.

28

Vāsā galoci brāhmī ca - Tintiḍi taṇḍulīyakam
Etaṃ pañcāmatam nāma - Peyā jara vināsanī.

29

Sa dāṭhamūla brahati - Rāsā allaka punaṇṇavā
Peyāhi dadhinā siddhā - Sabba vāta vināsinī.

30

Pamphanī ca sasamgaṭṭhā - Niggundī daṇḍakattayam
Takkena saha saṃsiddhā - Peyā sonita pittajī.

31

Samam satāvarī mūla - Balā mūla punaṇṇavā
Tivutā pāda bhāgaṃ ca- Vyādhigāta dalaṃ mudu,
Ciñcā dala jale siddhā- Macchayuttā sudhūpitā.

32

Peyā pitta upasamanī - Duttaram vāta sonitam
Jaraṇca sīpadaṃ sophaṃ- Thūlattaṃ ca vyapohati.

33

Pulāsakaṃ balā sūcī - Apāmagga ākhukannikā
Candikā brahati kacchū- Sugandhī ca navāṅgikā.

34

Vidhinā kathitā peyā - Dīpanī gahaṇī hitā
Āma dosa upasamanī - Setu atisāra sindhuyā.

35

Balā madhuka samsiddhā - Peyā pitta anilajjare
Chaddiyam sāsa roge ca - Sosinam ca hitā param.

36

Sāse kāse ca hikkāyam - Sule gumbe jare nile
Pitte sophe hitā mehe - Peyā tu dasa mūlikā.

37

Vaddham sirimathī/ mūlam - Brahatī khara mañjarī
Mūlattāyena samsiddhā - Peyā dīpana pācanī.

38

Hapusā pañcakola elā - Bhiṅgā erandaka dīpakam
Yāgu siddhā pana etehi - Gumbā sūla ji dīpanī.

39

Pāyāso kaphado balyo - Kisaro vāta nāsano
Suddhoto pasuto sinno - Sukhunho lahu odano,
Kanda maṃsa phala sneha - Sādito brūhaṇo guru.

40

Esam bhatta tacā peto - Lahu sūpo susā^dhito
Gurāvo goḷikā bhakkhā - Brūhaṇā vāta nāsana,
Vāta pitta haro vasso - Ghata pūro aggi dīpano.

41

Brūhaṇā sāmīdhā bhakkhā - Balyā pitta anilā pahā
Sasappi vesa vārehi - Sampunnā guru tappaṇā.

42

Pitthikā guravo bhakkhā - Uṇhā pitta kaphappadā
Bhēdalā semhalā ñeyyā - Guravo bhinna vaccasā.

43

Ghata pakkā vanna karā - Ditthida vata pitta jī
Pittalā tela sampakkā - Vātāri ditthi dūsana.

Toyena alulitā bhakkhā - Passinna ambhasi dujjarā
Muggādi jātā guravo - Yathā dabba gunānugā.

Kukkula kappara bhaṭṭha - Kandu aṅgāra pācitā
Eka yonī lahū ñeyyā - Apūpā uttara uttarā,
Lājā ʼ tassa kapha chaddi- Meha atīsāra nāsanā.

Kāsa pitta upasamanā - Dīpanā lahukā himā
Puthukā guravo balyā - Balāsānāha kārino.

Dhanā ānāhakarā lūkhā - Tappaṇā lekhanā gurū
Sattu khudā parissanti - Nettāmaya vaṇāpahā.

Tappaṇā salilā sittā - Sajju kāya balappadā
Nādeyyā te dvivāraṇ vā- Pāṇiya antaritepi vā.

Kevale vā nisāyaṇ vā - Bhutvā vā pacurepi vā
Dantehi vā vibhinditvā- Te aññathā roga kārino.

Sinddhā sappinā sattu - Sīta vārīhi samplutā
Nāti sacchā nāti ghanā - Viññeyyā mantha saññitā.

Chaddi tassa haro mantho - Pīto sajju balappado
Pameha khaya kuṭṭhāni - Na siyuṇ mantha pāyino.

52

Mamsam ajam guru sneham - Nāti sītaṃ adosalaṃ
Viṭṭhāmbhi madhuraṃ sītaṃ - Brūhaṇaṃ guru vācikaṃ.

53

Guru gokarṇa pisitaṃ - Bhusaṃ vātappakopanaṃ
Vassaṃ vāta haraṃ maṃsaṃ - Varāhaṃ sedanaṃ gurū.

54

Dīpano kapha pittāri - Vāta sādharāno saso
Enā tidosa samānā - Baddha mutta malā ~~sama~~ himā.

55

Sikhī vātāri sotakkhi - Sukka vanna balappado
Unho vāta haro vasso - Sinddho guru kukkuṭo.

56

Guru unho madhuro nāti - Tittirī sabba dosa jī
Dīpano sannipātāri - Lāpa tittira vaṭṭakā.

57

Sukkaṃ kaphaṇca vaḍḍheti - Vaṭako sannipāta jī
Kapiṇjalo lahu sīto - Semha pittassa nāsano.

58

Pārāpato guru sīto - Ratta pitta haro bhava
Tato laghutaro kiñci - Hārīto sa kapotako.

59

Guru vāta harā vassā - Siniddha unhā jaladvijā
Haṃso vassatamo tesu - Bhiyyo timira nāsano.

60

Pisitaṃ kāla nandīnaṃ - Nāti pitta anilā vahaṃ
Niddā paseka dunnāma - Tandī kapha vivaddhanaṃ.

61

Ratta pitta pasamanī - Sītā nāti kaphā vahā
Vassā nihanti sandhānam- Na lahū miga mātikā.

62

Pitta anila harī godhā - Dīpanī bala vaddhanī
Sallako sabbadosāri - Kāsa sāsa haro lahū.

63

Ākhu sosā paho sādu - Vyavāyī sukka vaddhano
Mutta mīlha harā sosa- Sāsa dunnāma kāsa jī,
Gurū cakku hitā vassā- Sādu sabbe kalandakā.

64

Sneha gorasa bhesajja - Thala dhañña ambilādihi
Saddhim susādhitam maṃsam- Balyam brūhaṇa dīpa nam.

65

Vallūram dujjaram lūkham - Vātalam sambhavā paham
Baddha mutta malā lūkhā - Vaggulī guru sītālā,
Cakoro vāta pittāri - Brūhaṇo bala vaddhano.

66

Raso maṃsa samubbhūto - Sāsa kāsa khayā paho
Pīnano pāṇa janano - Sama vāta vinodano.

67

Raso gāmodaka ānūpa - Cara maṃsehi sādhitō
Lavāna ambila bhesajja- Samkhato vāta nāsano.

68

Samuddhata rasam maṃsam - Lūkham vitthambhi dujjaram
Tattam āṅgārake maṃsam - Vāta pitta kaphā paham.

69

Pitte madhura tittēhi - Kasāva katukehi ca
Kaphe gāhika dabbehi - Saṅgāhe sādhitō hito.

Rocanam dīpanam balyam - Vipāke katukam matam
 Samkhatam maricādīhi - Puṭa pakkañca tādīsam.

MAMSA VAGGŌ .

71

Kapha pitta karā macchā - Param pavana nāsanā
 Nadādi sambhavā macchā - Guravo mārutā pahā,
 Ratta pitta karā vassā - Sasnehā manda mīlhakā.

72

Kapha maccho lahu vasso - Rattā atīsāra vātajī
 Navīno vālukāgutto - Vāta pitta haro lahu,
 Sukkho tabbiparīto ca - Vidāhi ca visesato.

73

Khuralī khaya rogārī - Kapha sādharānī lahu
 Sabbe kulīra madhurā - Gurū dosa samīraṇā.

74

Amarā brūhaṇa sukka - Kapha sotakkhi sattidā
 Vasso sonitā pitte ca - Khaye ca sapharo hito.

75

Singī vasso vyavāyī ca - Tīdosa ripu cakkhu do
 Migasingī tu semhārī - Pitta dā cakkhu sūla jī.

76

Vāta pitta harā vassā - Bulukī kumma kakkatā
 Suttikambu gurū ruccā - Siniddhā bhedino hitā.

77

Mutta kicche anile semhe - Hito tālo assa kopano
 Magguro vāta samano - Vidāhi bīja sosano.

Sāmuḍḍikā vāta harā - Ratta pitta kaphappadā
 Uṇhā vassā ca madhurā - Guravo bala dāyakā.

Kikkisam dīpanam ruccam - Vassam semhānilā paham
 Rattakkhi rattarājī ca - Sabba toyesu nindita.

Sālimaccho dosa haro - Lahu dīpana pācano
 Bilamaccho guru vasso - Ratta atīsāra nāsano,
 So sukkho kapha vātaggi- Paṇḍu dunnāma dosado.

Kulīra kambusambuka suttī - Kummā anilā pahā
 Siniddhā sukkadā sītā - Pittari gutha vaddhanā.

Jalajam thalajam mamsam - Nihatam visa rogato
 Kilinnam kālātikkantam - Pūtikañca ahitam sadā.

MACCHA VAGGO .

Bhūkandam dosalam sabbam - Vinā khuddaka vālujam
 Brūhanam madhuram vassam - Dujjaram ca purīsa dam,
 Sinna nippīlitam sākam - Hitam snehābhisamkhatam.

Kumbhikam mukha rogāri - Tīdosa visa nāsanam
 Amatā tādisī dāha - Jarārī ca rasāyanī.

Babbarī pitta dā kasa - Kapha sambhava vāta jī
 Vassābhu paṇḍu sophakkhi- Roga kasa jarā pahā.

Torano semhalo vāta - Samano guru pitta jī
Rattā pitta visārī ca- Balado taṇḍulīyako.

Lonikam guru vitthambhī - Catta mutta malam hitam
Khuddāpasāraṇī dosa - Cakkhu gumbha khāye hita.

Mahatī brūhaṇī vassā - Baladā kāsa sāsa jī
Vatthukam milhanam jananam-Semhalam vāta pitta jī.

Rattam siniddham vassam ca - Ratta dam lahu pitta jī
Kapha sīpada dunnāma - Jantu jī kodhana akkhi do.

Arittham vātalām kuṭṭham - Kimi pitta kaphā paham
Pañcaṅgulī tidosāri - Vidradī plīha gumba jī.

Pamphaṇī semha jī lūkha - Dīpanī mala sodhanī
Visappa kuṭṭha sophesu - Kiccha pitta kimīsu ca.

Vihitam ~~xxxx~~bhutta pāke ca - Sukkalam jarasi dvayam
Āgantikam hitam pitta - Jara dāhesu pāpa jī.

Murungī vātalā pitta - Jantu meda kaphā pahā
Kāravella vamī kāsa - Vāta semha visā pahā.

Samīra gumba dunnāma - Jantu meda kaphā pahā
Niggundī aggi janani - Rasāyana guṇādhikā.

Pattam pātolya pittāri - Valli ca assā kapha pahā
Phalam tidosa samanam - Mūlam sādhu virecanam.

Kapha pitta kimī kuṭṭha - Jara meda aruci haram
Nimbapattam hitam cakku - Medhāsu anila vaddhanam.

Madhurā kākajaṅgā tu - Vāta pitta vaṇā pahā
Visārī rattakaṇḍā tu - Tagguṇena adhikā sadā.

Sahadevī jaraharī - Vātarattappasādanī
Maṅgalyā kantisaṅguttā-Vassā ceto vikāra jī.

Patturam plīha dunnāma - Kimi kāsa anilā paham
Kapha vāta karam māsam - Vitthambhi netta roga jī.

Kalāyam mutta kicchāri - Vitthambhi meda semha jī
Ciñcā aruci kimī kaṇḍu - Semha vāta visā pahā.

Meha ratta harī kāka - Jaṅgā muttāmaya pahā
Ahitā cakkhuno sophā - Harī pācana dīpanī.

Bimbī pīnasa pittāri - Dāha meha vināsini
Alūkham vāta pittassa - Kāsa sāsa arucīranam.

Sukka semha karī lakkhī - Pitta jī sandhi kārinī
Adārī kapha vātāri - Meha āmaya vināsini.

104

Papunnāṭaṃ vātakaraṃ - Lūkhaṃ kuṭṭha visā paḥaṃ
Vajiraṃ dīpanaṃ sāsā - Dunnāma kapha vāta jī.

105

Kadambapupphi vihitā - Kāse sāsē glāmaye
Kākamāci tidosa āri - Vassā kuṭṭha jī bhedinī.

106

Kuveraṃ vāta semhāri - Gāhī ratta pasādanaṃ
Tumbaṃ vāta kapha dhamasī-Gāhī jantu viṣā paḥaṃ.

107

Mehaṃ kuṭṭhaṃ khayaṃ semhaṃ - Timiraṃ hanti makkaṭaṃ
Kāse sāsē khaye ratta - Pitte phajī vise hitā.

108

Bhaṇḍilaṃ vātalaṃ sādu - Semha pitta vināsaṇaṃ
Rasāggāṃ kaṇṭha rogesu - Na hitaṃ vāta pitta jī.

109

Maṇḍukapaṇṇi pittaṛi - Vassā balyā rasāyaṇī
Vāsā hitā ratta pitte - Kāse sāsē jare khaye.

110

Siddhatthaṃ dosalaṃ uṇhaṃ - Tathā pītaka babbaraṃ
Arucimhi jare sophe - Vihitā nāgavāruṇī.

111

Ratta pitta kapha dhamasī - Vātalaṃ guru vattilaṃ
Latikaṃ vāta pittaṇaṃ - Samanaṃ semhaleṃ lahu.

112

Vassābhu kālasākaṇṇa - Sakkhāraṃ kaṭu tittakaṃ
Dīpanaṃ bhedaṇaṃ hanti- Gara sopha kaphāṇile.

113

Aggimālī tidosāri - Dīpanī ca kunāma jī
Sovatthikam tidosāri- Gāhī pācaka vaddhanam.

114

Sāmbilam pitta jananam - Vihitam gahanī gade
Niculam rucidam balyam - Kimi pitta kaphā pahanam.

115

Mūlakam dosalam āmam - Sinnam vāta kaphā pahanam
Visalakkhī visahari - Makkalam kapha vāta jī.

116

Erandassa dalam puppham - Phalam ca tarunam hitam
Vātasūle udāvatte - Gumbhe rattadare gade.

117

Ālu kandālu nipphāva - Cillī Cāna suvaccalā
Cundupannī papunnāta - Selu yaññaṅga dhātakī.

118

Kasāvam guru sangāhi - Vātalam bīja sosanam
Caturaṅgula pūtīka - Galoci mala bhedanā.

119

Pippalīmūla varana - Billa kāsāri cavyakā
Laghavo dīpanā jantu - Kapha vāta vināsanā.

120

Tandulīyaka vatthūka - Pālakyā ca upodikā
Manda vāta kaphā catta- Malā pittassa nāsanā.

121

Rattapitta haram selu - Sangāhī kuochi kīta dam
Ālābu dīpanam semhe - Samīra vijayī lahū,
Pupphe patte phale nāle- Kande ca gurutā kamā.

SĀKA VAGGO .

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122

Ciñcāpuppham balāsārī - Vātaḷam dīpanaṃ lahu
Saṅgāhi paṇasaṃ semha - Viṣa pitta viṇāsaṇaṃ.

123

Saṅgāhi rambhā kuṣumaṃ - Kaphadaṃ viṣa pitta jī
Madhūka puppham kaphadaṃ-Rattapitta paṣādaṇaṃ.

124

Tulasī mañjarī bhaṭṭhā - Telasmaṃ vā pi sappini
Peyānupānā sāsaṃ cā - Kāsaṃ cā āsu vyapohati.

PUPPHA VAGGO .

125

Amam rambhā phalaṃ semha - Pitta jī gāhi cakkhu daṃ
Pakkaṃ vāte ca pitte ca - Hitaṃ balyaṃ rasāyaṇaṃ.

126

Rattapitta karaṃ bālaṃ - Majjhimaṃ pitta daṃ paraṃ,
Tidosa samaṇaṃ cūtaṃ - Maṃsa sukka balappaḍaṃ.

127

Panasaṃ vātaḷam gāhi - Pakkaṃ vātaji pīṇaṇaṃ
Urūmānā guru vassā - Brūhaṇī kapha pitta ji.

128

Pakkaṃ tālaṃ guru vassaṃ - Pitta daṃ brūhaṇaṃ sadā
Vāta pitta haraṇaṃ vassaṃ - Nālikeraṃ tu dujjaraṃ.

129

Rocaṇaṃ vāta samaṇaṃ - Nāgaraṇiga phalaṃ guru
Kesaraṃ mātuluṅgassa - Dīpanaṃ kapha vāta jī.

130

Rattapitta karam danta - Sattham sāsa anilā paham
Jambīram kapha vātāri - Kimi jī bhatta pācanam.

131

Jambavam kapha pittāri - Vitthambhī vātalam guru
Karamaddam piyālam ca-~~pitta~~ Pitta semha vivaddhanam.

132

Amam kapittham saṅgāhī - Vātalam itarā paham
Mehe mūsi visē ceva - Arucimhi ca pūjitam.

133

Tadeva pakkaṃ dosārī - Rocanam mukhaseka jī
Pitta semha haram gabbam-Vitthambhī guru rocanam.

134

Tintiṇika phalam bālam - Rattapitta kaphā paham
Pakkaṃ purānam dosārī - Recakam rocanam hitam.

135

Kosambiyam pitta karam - Dujjaram mutta roga jī
Vāta pitta haram kolam - Unhavātē ca pūjitam.

136

Dādimam gāhi vātāri - Dīpanam sādu rocanam
Vāta pitta haram majjā-Sāram rājātanam hitam.

137

Tidosa samanam kutthe - Hitam kaṇṭhakini phalam
Rattappasādanam nīpa - Phalam vāta jarappaham.

138

Phalam āmam madhūkassa - Kapha pitta kimīranam
Pakkaṃ tu semhalam vassam-Hitam rattappasādanē.

Alābu pitta samanī - Bala sukka vivaddhanī
Hitam tidose atīsāre- Kumbhaṇḍam vatthi soḍhanam.

Kakkāri tipu sebbāru - Asmarī sakkarā hitā
Muttam kapham samīram ca-Janeyyum¹ pāvakampi ca.

Kakkotakam savāttākam - Paṭolaṃ kāravellakam
Kutṭhā meha jarassāsā - Kāsa pitta kaphā pahā.

Khajjūram vāta pittāri - Brūhaṇam dhātu vaddhanam
Muddikā tādisī eva - Bhedinī cakkhuno hitā.

Catunnam khīra rukkhānam - Pallavāni phalāni ca
Kasāva āmbila sādūni - Gāhino anila dāni ca.

Tidose timire kutṭhe - Jare mehe vane vise
Pācitam aggi tattam vā- Vihitam brūhatī phalam.

Visositam vā allam vā - Nibbījam brūhatī phalam
Saṅkhatam pitta dam sattham-Kapha meda gala āmaye.

Tarunam vāta pittāri - Majjhimam kapha vāta jī
Tidosa jananam vuddham- Sumahā brahatī phalam.

Khuddā aguci pittāri - Semhalā nayane hitā
Tālatṭhi miñjā baladā - Brūhaṇī vāta pitta jī.

1. Janaye :

2. Talatṭhi : D

Tādisī nālikerassa - Ratta pittakkhi pūjitā
Dīpanam lahu billam tu-Pakkam guru ca semhalam.

PHALA VAGGO .

Tālassa kando semhāri - Vāta pitta karo guru
Baddha ~~makamutta~~ malo diṭṭhi-Pasāda bala nāsano.

Vassā pittānila harī - Bidārī kapha meda dā
Bhisam mulālam siṅghāṭam-Kaseru jalajā siphā,
Vassā sādu kapha karā - Rattapitta harā gurū.

Sabbepi kandā bahuso - Kaphānila pakopaṇā
Pittāri dujjarā balyā - Ahitā vāyu roginam.

KANDA 152 VAGGO .

Karīram vettajam vāta - Karam semhajā dīpanam
Kapha meda pasekāri - Vamsāggam vāta kopanam.

Tāla tālī nālikera - Khajjurānam tu matthakā
Vaddhayanti kapham bijam-Rattapittam ca vāta jī.

Satāvarī karīram tu - Dosattaya haram param
Karīra vaggo sabbopi - Bhīyo dosattayāvaho.

KARIRA VAGGO.

155

Kapittha dhātakī puppha - Ghontā niggūṇḍi dādimā
Ehi siddho khalo sabba - Sūla atisāra nāsano.

156

Tacaṃ pūtika rañjassa - Cittakaṃ vissabhesajaṃ
Ajamodaṃ billa phalaṃ - Dādimāṃ takka saṃyutaṃ.

157

Dhūpetvā yamaka snehe - Khalo ayam sādhu pācito
vāta pitta aggimandaṃ ca- Sūla gumbā bhagandaraṃ,
Kāsaṃ jaraṃ atisāraṃ - Visaṃ hanti aparājito.

158

Samgaṭṭhā brahatī jambu - Nattamāla tacābhayā
Tesaṃ kakke khalo siddho- Sajju hanti pabāhikaṃ.

159

Girikannika pattāni - Niggūṇḍī brahatī dvayaṃ
Murungī cittaṃ ca eva- Cavyaṃ kaṇhā sakikkisā.

160

Kaṇhā ajamodaṃ sunthī ca- Khalo ayam amatopamo
Vidradhiṃ gala gaṇḍaṃ ca- Gaṇḍamālaṃ galaggahaṃ.

161

Rohiṇiṃ kaṇṭhasālūkaṃ - Khippaṃ hanti pabāhikaṃ
Kāse sāse patissāve - Vātasūle udare gare.

162

Sannipāta atisāre ca - Hito aggaṃ ca padīpaye
Mūlattaṇḍā indavallyā - Kakke katha pace khalaṃ.

163

Tena taṃ bhojaye sādu - Sajju vuddhi vināsano
Niggūṇḍiyo khalo tālu - Gala vyādi vināsano,
Tajjala adhikataṃ peyā - Kaphaṃ uggamaṃ nivāraye.

Khala kambalikā hajjā - Chedino sosadhānugā
 Kaso muggādi dhaññānam - Yūso mūla phalā kahalo,
 Tila kaṭvambilappāyo - Kātho kambaliko mato.

KHALA

~~x165~~

VAGGO .

Lasunam kimi kuṭṭhāri - Sasneham kapha vātajī
 Sūla aggisāda gumbāri - Kāsa sāsa visā paham.

Paḷaṇḍu kaṭuko vasso - Vātāri semhalo guru
 Nā atī pitta karo balyo - Rattapitta pasādano.

Nāccantaṃ uṇhaṃ maricaṃ - Pittalam lahu rocanam
 Chedittā sosanattā ca - Kapha vātajī dīpanam.

Katukattā kapha harī - Sāduttā pitta nāsani
 Tathuṇhattā lahutarā - Pippalī mārutā paha.

Sītalā kaṭukā lūkhā - Viññeyyā gajapippalī
 Dīpanī semhasamani - Vipāke kaṭukā matā.

Taruṇaṃ siṅgiveraṃ tu - Vipāke kapha jī hitaṃ
 Pācanaṃ dīpanaṃ kāsa - Sosa sophā jī cāparaṃ.

Snehanam dīpanam vassam - Sītaṃ vāta kaphā paham
 Visūcikāyaṃ sūle ca - Pīnase nāgaram hitaṃ.

172

Kapha meda samīrārī - Māgadhī vella nāgarāṃ
Avassam maricam tesu - Apare vassa sammata.

173

Sāsapam kapha vātārī - Visārī ratta kopanam
Jīrakam kapha vātārī - Pittalam muttadosa jī.

174

Asitam dīpanam ruccam - Rattapitta pasādanam
Saram pittaaji dhaññākam - Visesena jarā paham.

175

Kuṭṭha kaṇḍu harī ratti - Dīpanī visa nāsani
Jantu paṇḍu pamehārī - Vāta semha vināsani.

176

Gumba sūla vibandhārī - Hiṅgu semha anilā paham
Yavānī dhaññakā ajājī - Semha māruta dhamsanā.

KATUKA VAGGO .

177

Tidosā samanāṃ vassam - Sindhavam cakkhuno hitam
Sovaccalam vibandhārī - Unham hadayasūla jī.

178

Bilam ca tādisam yeva - Bhusam vāta anulomanam
Lomakam ca tadākaram - Sāmuḍḍam kledanam guru.

179

Passa ura gala rogārī - Yavakkhāro atī dīpano
Tikkho sovaccikakkhāro - Dahano ca vidārano,
Ṭamkanam dīpanam pāyu - Roga kuṭṭhārī lāyanam.

LONA VAGGO .

DAVA DABBA NIRUPANAM ITI .

1

Ito param davaddabbam - Pavuccati hitāhitam
 Supakkam vimalam sāli - Bhattam rajata bhājane,
 Nidhāya deve vassante - Thapeyya uccāsanaṅgaṇe.

2

Avikārini bhattasmim - Gaṅgam ambu ghanaccutam
 Kilinne ca vivanne ca - Tam sāmuddam vijāṇiyam;
 Dosalam tam na pātabbam - Māsā assuyujā vinā.

3

Subhājane thitam dibbam - Avipannam sadā pive
 Tadabhāve tadākāram - Pāṇiyam vāhinī jalam.

4

Phenilam paṇka sevāla - Panna pāṇādi saṅkulam
 Sāmuddikam ca na pive - Pubba pāvusikam jalam.

5

Nadī sārasa tāṭāka - Sobbha passavana ubbhidam
 Vāpikam kopikam toyam - Iti nātabbam atthadhā.

6

Pubba udadhi mukhā najjo - Manda gāminiyo vinā
 Hitā sīgha vahā sesa - Disā gāminiyo sadā.

7

Nādeyam vātalam lūkham - Sārasam madhurā lahu
 Vātalam guru tāṭākam - Sobbham aggikaram kharam.

8

Nijjharam lahu semhāri - Ubbhidam pitta nāsanam
 Vāpiyam kapha vātāri - Kopam dīpanam vātalam.

Pandū udara atisārīhi - Gahanī sophā sosihi
Dunnāma anaggi gumbīhi - Peyam salilam appaso.

10

Kathīyamānam yam toyam - Nipphenam nimmalam lahu
Addhā avasesitam pakkam - Unhodakam iti iritam.

11

Sītambu hanti gelānam - Chaddi mucchā samabbhame
Pittā sonita tanhunham - Visa dāha mada accaye.

12

Dīpanam pācanam galyam - Lahunham vatthi sodanam
Hikkā ānāha anile semhe - Sajju suddhi navajjare.

13

Kāsa āma pīnasassāsa - Passasūle ca yojaye
Anabhissandhi lahū ca - Toyam santatta sītalam.

14

Pittā yutte hitam dose - Rattivuttham tidosalam
Pānīyam natu pānīyam - Ajinne añña padesa je.

15

Ajinne kathinam cāme - Pakke ajinnepi netaram
Tattā sīte vīdhi tatte- Tvajinne sisiram caje.

16

Atiyogena salilam - Sa tanhassāpi yojitam
Payāti semha pittattam- Jaritassa visesato,
Accantena nisedhepi - Kvaci vāri na vāriyam.

17

Dabbassa kassam nikkhippa - Pattham toyassa āvape
Addhāvasesam pāceyya - Vidhi pānīya pācane.

18

Siniddham nālikerambu - Sādhu vassam himam lahū
Rattapitta anila jayī - Dīpanam vatthi sodhanam,
Tālassa phalajam toyam - Pasannam vāta pitta jī.

19

Udumbara bhavam toyam - Atīsārappamehinam
Taṇhā dāha āturānam ca - Sukhadam rattapittinam.

20

Jambuphala raso pitta - Semhāri gāhi vātalo
Lahu pānagga¹ janano - Suhito dādīmī raso.

21

Sahakāra raso semha - Mamsa sukka balappado
Hito coca raso ratta - Rattajara pitta atisāra jī.

22

Yuso dādīma dhātī¹ jo - Vāta pitta jī dīpano
Sāsa kāsa patissāya - Kaphajī mūlakubbhavo.

23

Yava kola kulatthānam - Yūso galyā⁸ anilā paho
Muggā āmalaka¹ jo gāhī - Pitta semha vināsano.

24

Lāghavo¹ brūhaṇā ruccā - Chaddi jī rāga sādabā
Rasālam brūhaṇam vassam - Vātāri sagulam dadhi,

25

Bilaṅgam bhedī tikkhunham - Pittadam phassa sītalem
Sama jī samkhatam ruccam - Dīpanam vatthi sodhanam.

26

Pakka cūta raso ciñcā - Paṇka yutto susamkhato
Khalo rucikaro tādī - Kapittho vyosa sakkharī.

27

Ajājī maricaṃ dakkhā - Tintinīkaṃ sadādimam
Sovaccalaṃ kārabbhiṃ ca- Gulā makkhika saṃyutaṃ,
Vadanti sādabhaṃ hajjaṃ- Sabba ārocaka nāsaṃ.

28

Sinna nippīlitaṃ yūsaṃ - Pasāriṇi samubbhavaṃ
Dhūpitaṃ saha saṅkhāraṃ - Meha akkhi gahaṇī hitaṃ.

29

Nāgavāriṇi ciñcānaṃ - Ayameva vidhīrito
Visesā aruciṃ sophāṃ - Nāsayeyya jaraṃ vaṇaṃ.

TOYA 20 VAGGO .

30

Pāke rase ca madhuraṃ - Ojo dhātu vivaddhanaṃ
Vāta pitta haraṃ vassaṃ- Semhalaṃ guru sītalaṃ.

31

Payo bhīyo atra gabbhaṃ tu - Jīvaṇīyaṃ rasāyaṇaṃ
Khatakkhīṇa hitaṃ mejjhaṃ - Balyaṃ thaṇṇakaraṃ saraṃ.

32

Samabbhama madā alakkhī - Sāsa kāsa jighacchitaṃ
Jiṇṇajjaraṃ mutta kiccaṃ- Rattapittaṃ ca nāsaye.

33

Anidda bahula aggīnaṃ - Hitāṃ guru ca māhisaṃ
Appambu pāna vyāyāma - Kaṭu titta asanā lahu.

34

Ājaṃ sosa jarassāsa - Vāta pitta atisāra jī
Esa lūkhaṃ uṇha lavaṇaṃ- Otthajaṃ dīpanaṃ lahu
Kimi vāta kaphānāha - Duṇṇāma udara sophā jī.

Mānusaṃ vāta pittaṃbhi - Ghāta rattakkhi roga jī
 Tappanā seka nassehi - Ahajjam unham āvikam,
 Vātāri ca kare pittaṃ - Sāsam ca hīdhamā kapham.

Thiratta kāri ibhiyā - Unham ekasapham lahū
 Sākha vātā haram yuttaṃ - Lāvaṇena ambilēna ca.

Amam payo guru sandi - Yuttyā pakkaṃ itoññatā^{hā}
 Ati pakkaṃ ati guru - Dhārunham amatopamaṃ.

Nīram khīra samam datvā - Pace khīra avasesakam
 Tāvata suguṇam khīram - Ama dosam ca yāti na.

Kasāyesu yavāceva - Lavanesu ca sindhavam
 Bhedalesu tathā māso - Sākesu sunisannakam.

Mamsesu harinaṃ mamsam - Māyuram ca hitam sadā
 Bhuñjato saha khīrena - Virodho neva jāyati.

Balyā kilāta peyūsa - Kuñcikā moraṭādayo
 Sukka niddā kapha karā - Vitthambhī guru dosalā.

Gabbam khīra ghatam settham - Ninditam avisambhavam
 Dadhi vāta haram gāhi - Guru unham pakatombilaṃ.

Pitta ratta vasā sopha - Kapha sukka balāvaham
 Arucimhi pasattham tam - Sītike visama jare.

Pīnase mutta kicche ca - Lūkham tu gahanī gade
Nādeyya ratto nevunham - Na vaśanta unha sārade.

Na amugga yūsaṃ na asappim¹ - Na madhum na asitopalam
Na cā ānāmalakam nāti - Niccam na mandam aññatā.

Rattapitta visappe ca - Paṇḍu kutṭha jare kare
Takkam ambila kāsāvaṃ - Dīpanam kapha vāta jī.

Kunāma gahanī kiccha - Kapha udara jarāruci
Plīha gumba ghatāpatti- Gara paṇḍavāmaye jaye.

Takkam āmaṃ kapham koṭṭhe- Hanti kaṇṭhe karoti taṃ
Pīnase sasa kāsādo - Siddham eva paśamsitaṃ.

Sīta kāle aggimande ca - Kaphajesu āmayesu ca
Maggāvarodhe duṭṭhe ca - Vāte takkam paśamsitaṃ.

Gahanyā matisāre ca - Mehe gumbodare tathā
Vatthisūle hitam takkam-Pasattham vatthi sodhane.

Sophe arise ca paṇḍutte - Pitta dose arucimhi ca
Ghatāpattisu koṭṭhasmim - Takkam dajjā garesu ca.

Sasindhavambilaṃ vātae - Sādhu pitte sasakkharam
Pive takkam kaphevāpi - Vyosa khāra samāyutam.

53

Neva takkam khate dajjā - Na unha kāle na dubbale
Na mucchā bhama dāhesu - Na rōge rattapittike.

54

Mīnakkhimūlam takkena - Gunnam sannīya pesitam
Pītam nihanti sattāhā - Pānārim mutta sakkharam.

55

Takkena dadhinā vāpi - Siddham vā kevalambunā
Bhattenā saha bhuñjeyya- Setakkam gara pīlito.

56

Pāṭhā nāgara billambu - Mocatoya samāyutam
Takkam pītam niruddheyya- Gaṅgā rūpam pabāhikam.

57

Kadalīnam phalam pakkam - Takke ālolitam pive
Unham vātam muttakiccham- Mutta dosam ca nāsaye,
Sābbāthā dōsajī takkam - Gahanyam dōsadam vane.

58

Tādi matthu lahū soṭa - Sodhana ānāha nāsanam
Navanītam navam vassam - Sītam vanṇa bala aggidam.

59

Saṅgāhā pitta dunnāma - Khaya kāsa additā paham
Rattavāta jayī cakkhu - Hitam yobbana sādhanam.

60

Khīrato uddhatam ratta - Pitta nette supūjitam
Sinehesu varam sītam - Thāpanam vayaso ghatam.

61

Sahassa viriyam dabbam - Yogasiddham yathāvidhi
Mada mucchā apasmāram - Muddha kaṇṇa akkhi yonije.
Purānam jayatī vyādhī - Vana ropana sodhanam.

62

Vipāke madhuram sītam - Vāta pitta visāpaham
Cakkhussam aggam balyam ca-Gabbasappi guluttaram.

63

Pañca vassa thitam sappi - Kasāyānu rasambhave
Dasa vassa thitam sappi - Kasāyānu rasuttaram.

64

Thitam vassa satam settham - Kumbha sappi taduccati
Apasmāra gahitānam - Ummattānam pabāhinam.

65

Timirena upasatthānam - Visatthānam ca bhesajam
Lekhanam brūhanam taccam- Purānam sappi sammataṃ.

66

Dakkhā siddham pibe sappim - Balāya madhukena vā
Phalattayena vā sajju - Galuccā vā jaṭṭapaham.

KHĪRA 67 VAGGO .

67

Saro gurū ucchuraso - Siniddho deha pīnano
Himo vasso ratta haro- Kapha mutta anilā vaho.

68

So agge salavano danta - Pīlito sakkharā samo
Mūla agga jantū datthādi-Pīlanā mala saṅkarā.

69

Kiñci kālāṃ apayātena - Vikatim yāti yantiko
Na ati samha karo dhoti- Gulo mutta malā paho.

70

Pahūta meda rudhira - Kimi majjā kapho paro
Purāno/ tu hito hajjo- Abhinavo aggi sādano.

71

Khīnakkhata hitā vassā - Rattapittānīlāpahā
Macchāṇḍikā khaṇḍa sitā- Kamena ca guṇuttarā.

72

Taggunā tittamadhurā - Kasāvā yāsasakkharā
Chaddi mucchā pipāsāsu- Rattapitte sadāhake.

73

Pasatthā sakkharā jāti - Yogayuttā virecanī
Sakkharāpāṇitaṃ ucchu - Vikārānaṃ varā varaṃ.

U C C H U 74 V A G G O .

74

hi -

Makkhikaṃ telavaṇṇaṃ ~~Makkhikaṃ~~ Setābhaṃ bhāmaraṃ siyā
Khuddaṃ tu kāpilaññeyyaṃ - Ghatavaṇṇaṃ tu puttikaṃ.

75

Hitāṃ madhu vīse sēme - Hikkā sonita māyusu
Kutthamehakimicchaddi - Kāsa sāsātisāra jī.

76

Vaṇasodhana sandhānaṃ - Ropanaṃ vāyukopanaṃ
Lūkhaṃ kasāva madhuraṃ- Gāhī cakkuhupasādanaṃ.

77

Uṇhamuṇhāhitattaṃ ca - Yuttamuṇhena hanti taṃ
Atthaṃ vā navasā^m vā - Jalaṃ dātva pace madhu.

78

Khittāṃ jale nimujjeyya - Atha vā picchilaṃ bhava
Vilepi vā bhava vatthe - Madhupākassa lakkhaṇaṃ,
Gomuttacittakādīhi - Madhuṃ pācenti cāpare.

79

Kapitthaphalamajjaṃ tu - Madhuna sāha bhakkhaye
Atisāre sa ratte ca - Sa sūle ca sadā hitaṃ.

Lasunam madhusamyuttam - Kāsasāsakimīranam
Dīpanam kaphavātārī - Mejjham cakkhuppāsādanam.

Kanḥāya cunnam madhunā lihanto
Bhūñjeyya jinne payasā rasena,
Nihantyaśeṣam khāya gumbha kāsa
Sāsam pavuddham jaṭharam jaram ca.

Harītakīnam cunnāni - Lihe makkhikasamyutam
Adhobhāgagāte dōse - Chaddi tassa nivattate.

MADHU VAGGO .

Telam sayoni sadīsam - Tikhiṇunham vyavāyi ca
Vāta semha haram taḥcam - Telam kēssam tilubbhavam,
Kisānam brūhanāyālam - Thulānam tānavāya ca.

Mīlhabandham jantuharam - Saṅkhatam sabbaroga jī
Sāsapam paṇḍujantārī - Kaphamedānilāpam.

Cittātelam tu vātārī - Sādunham ca saram guru
Khomam telamacakkhussam - Pittaṇam vātanāsanam,
Akkhajaṃ kaphapittārī - Kessam sotakkhī tappanam.

Keratelam tu pittārī - Kessam ca kimikāranam
Madhūkatelam etassa - Viparītaguṇam siyā.

TELA VAGGO .

Pīnanam jīraṇam balyam - Brūhanam rocanam saram
Asitam sādātyannam - Anupānam tato hitam.

Sattham vāte siniddhunham - Pitte sādu su sītaḷam
Kaphenupānam lūkhunham - Khaye māmsaraso hito.

Addhopavāsahassemi - Kīlantānam payo hito
Thūle madhuyutam toyam-Anupānam pasamsitam.

Vihātorasarassāsa - Kāsa hikkā pasekinam
Uddhajattugadattānam- Anupānam hi ninditam.

Dādimāmalakam dakkhā - Mātuluṅgam parūsakam
Rājātanam sakhajjūram - Phalavaggesu sassati.

Mucchū satīto vatthūko - Cillimūlakupodikā
Sāke maṇḍuka jīvantyo - Gabbam khīraghaṭesu ca.

Sādumhi sappikhuddam ca - Dhātī kaṭvaraseu ca
Sindhavam loṇajātīmhi - Katuke sunṭhipippalī.

Titte paṭolivattākā - Kāsavesu harītakī
Sakkharuṇṇu vikāresu- Pāne madhvāsavo hito.

Dadeyyanantamannādo - Majjhente kabalantaḥ
Ghāse ghāse muhum sānam-Sumuggam rattiyosadham.

Kaphā^hdike gadenantam - Balitte rogaroginam
Annādo viguṇe pāne - Samāne annamajjhato.

Vyānente pātarāsassa - Sāyamāsassa tuttare
Ghāsaghasāvasānesu - Dutṭhe pānasamīrane.

Muham muham visacchaddi - Hidhamā kāsā kāsīsu
Yojjam bhojjehi bhesajjam - Cittabhojjeharocake.

Kampākkhepakahikkāsu - Sumuggam lahu bhojinam¹
Uddhajattu vikāresu - Soppakale pasassati.

Annapānaraso yāti - Kamā sattamadhātutam
Tejovasenāhorattā - Chalāhā māsātopi vā.

ITI DAVADABBAVIDHI PADDHATI SAṄGAHO

CHATTHO.

SAVISĀHĀRO ITI . 7 .

Savisā ca viruddhā ca - Āmācāhārato visum
Yato papponti dukkhāni - Te kamena pavuccāre.

Odano saviso sando - Aparissāviyo viya
Cirena paccate pakke - Bhave payyusitopamo.

1. bhojitam : C

3

Mayūragala tulyasmo - Mohamucchāpasekado
Siyā vaṇṇādihiṇo ca - Kilinno candikācito.

4

Vyañjanānyāsu sussanti - Sāmakāthāni tatra ca
Hīnātiritta vikatā - Chāyā dissati nevavā.

5

phenuddharājī sīmanta - Tantu bubbuda sambhavo
Vicchinā virasā rāga - Sādabā sākamāmisam.

6

Nīla rāji rase tambā - Khīre dadhini dissate
Sāvā pītā sitā takke - Ghate pāṇiyasannībhā.

7

Mathyunyapi kapotābhā - Rājikanhā thusodake
Kālimajjodake khudde - Haritelērunopamā.

8

Pāko phalānamāmānaṃ - Pakkānaṃ parikoṭhanam
Dabbānaṃ allasukkhānaṃ - Milānatta vivannaṭā.

9

Mudunaṃ kaṭhinānaṃ ca - Bhāve passa virodhitā
Mālyassa phūṭitaggaṭṭam - Milāni aññagandhatā.

10

Jhāmamaṇḍalatā vatthe - Tantupakhuma ghātanam
Dhātu muttika kaṭṭhasma - Ratanesu malattatā.

11

Snehaphassa pabhā hāni - Sappam^{bham} mātṭikāmayam
Garado sāva sukkhassa - Vilakkhao passate disam.

12

Sedave pathumā thaddho - Bhīto khalati jumbhate
Patvānnaṃ savisantvaggi - Rekāvatto phūṭatyat.

13

Sikhīkaṇṭhābha dhūmacci - Ranacci Uggagandhi vā
Mīyante makkhikā bhutvā - Kāko khīṇasaro bhavē.

14

Ukkosanti ca taṃ disvā - Dantūhasukasālīkā
Gilāni jīvaṃjīvassa - Haṃso pakkhalatī bhusaṃ.

15

Cakorassakkhi veraggaṃ - Koṇcassa ca madodayo
Kapotakokilā dakkhā - Cakkavākā jahantyaṃsu.

16

Ubbegaṃ yāti Majjāro - Milhaṃ muñcati vānaro
Tusso mayūro taṃ diṭṭhaṃ-Mādatajaṃ bhavē viṣaṃ.

17

Iccannaṃ savisaṃ āatvā - Cajeyyevaṃ satiyuto
Yathā tena vipajjanti - Apī nakkhuddajantavo.

18

Phuṭṭhetu Kandudāhosā - Jarāsappoṭa suddhaya
Nakkharomaccutī-sopha - Sekādi viṣanāsanā.

19

Pasatthā tattha lāpā ca - Sebbacandana yogiṇī
Sasomavakka tālīsa - Pattakuṭṭhāmatādihi.

20

Lālājivhoṭṭhajaḷatā - Ūsā cimicimāyanam
Dantahaṃso rasaññāṇaṃ - Hanutthambho ca vattage.

21

Sebbadīhi ca gaṇḍūso - Tasmiṃ viṣaharovidhi
Āmāsayaḡate sēdā - Mucchādhāmadabbhamā.

22

Lomaḡaṃso vaṃī dāho - Cakkhuhadayaṃrodhanaṃ
Bindūhi uccayoñḡāṇaṃ - Pakkāsaḡaḡate puna.

Anekavanna vamanam - Muttayātātisāranam
Tandā kisattam paṇḍutta-Mudaram balasaṅkhayo.

Tesu vantavirittassa - Haliddā kaṭabhi gulam
Sindhuvārika nippava - Vappikā satapabbikā.

Taṇḍulīyaka mūlāni - Kukkuṭandaṁcavaggujam
Nāvānaṅjanapānesu - Yojaye visasantiyā.

Dadeyya visapītāya - Suddhāyuddhamadho tathā
Samadhum tambajam cuṇṇam-Kāle hadaya sodhanam.

Suddhe tu hadaye sāṇam - Hemacuṇṇassa pāyaye
Na sajjate hemapāṅge - Visamambuviyambuḷe,
Jāyate vipulaṁcāyu - Garepi ca ayaṁ vidhi.

ITI SAVISĀHĀRAVIDHI PADDHATI SAṄGAHO

SATTAMO .

PATIVISAM ITI . 8 .

Viruddhamapicāhāram - Jaṇṇā garavisopamama
Eraṇḍanala tattela - Vipakka mora tittire,
Godhā kapiṇjale tulyam- Madhusappi ca vajjaye.

Sappim ca dasarattīsu - Vusitam kamsabhājane
Uṇhambunonupanam ca - Makkhikassā nabhamhaso.

Mānena tulyam salilam - Ghatam ca madhuno visam
Nadeyya madhunā saddhim- Varāham mūlakam tathā.

Balākamamsam majjena - Dadhinā caranāyudham
Gulena kākamacim ca - Majjenasahupōdake,
Sakkulim cāranalena - Mīnam ca gulasamhitam.

Karīradadhimacchehi - Kulatthenambilena ca
Bhīyyo khīram virujjheyya- Sākapiññākajātihi.

Piyaṅgukakka diddhaṅga - Na bhuñjeyya khīrabhojanam
Kaṭutelena pakkāni - Kapotāni ca vajjaye.

Pittenacāmamaṃsāni - Surāya kisarāni ca
Ekato mīnadhānā ca - Takkaṃ ca saha s sappinā.

Evamvidha viruddhāni - Viriyena rasena vā
Bhūtvā mohena gaccheyya- Vyādhim vā macchumeva vā.

Viruddhāsanaje roge - Jaye chaddi- ~~khaddi~~ virekato
Dittaggino ca balino - Sātumme na viruḍḍhat.

Thāvaram jaṅgamaṃceti - Dvidhā visamakittimam
Kittimam garasaññam tu- Vividhosadha sādhitam,
Hanti yōgavasenāsu - Cirā ciratarā ca tam.

Vipphota sopha mada vidradhi gumbha hetu
Tejobalassatimatindriyacitta nāse,
Dajjā viruddhamasanam jaramassapittam
Sosam ca maccumapi aṭṭha mahā gade ca.

12

Raso rambhākusumajo - Kāpitthe jambujotha va
Pana leha vilepā vā - Hito caṃkamanī vise.

13

Sovīrasālimūlasmim - Sambusīram ca mādhuḥkaṃ
Sa kañjike sa kappūre- Candaneli vanaspatī.¹

14

Divākarabhava & duddhe - Tilam vā taṃkanam hitam
Tilla duddhe samagulam - Tilam vā brāhmapādapo.

15

Tindukam navaṇitam vā - Ghano pātāladhātuje
Kosātakī vise muttā - Sa telam keraduddhakam.

16

Dhuttorembujakandam vā - Gokhīram vā pasamsitam
Kharabhiṅgi vise deyam - Vacā vā kundalīsiphā.

17

Lutike sitaguñjā ca - Sarapumkhā kisodare
Dhātibījakulī pumkhā - Jharasī sunuhī vise.

18

Kusmāṇḍaphalajo yūso - Kudrūsakamadam hare
Abhayāya kasāvo ca - Vikāre karavīraje.

19

Sammākakusumam deyyā - Vanasūraṇakandaje
Bandhūkabīja samyuttam- Akhuje khīrasāragham.

20

Sirīsabījam sunihī - Macche vā nakulepi vā
Tandulambu ca maṇḍūke- Sirīsam kīṭaje vise.

1. Sakañjikasmim kappūre - Candanāli vanaspatī; A,B

21

Kapitthālinisā vyosa - Siggumūlaṃ karañjakam
Gharagodhāya vacce ca - Mutte daṃse ca yojaye.

22

Cūtambilaṃ nālikere - Nāgaram panase hitā
Karañje khuddakecāpi - Pāyāse jambavā hitam.

23

Caranañkurasamghaṭṭhā - Sabba mīnesu dosa jī
Pahūta lonammathitam - Thale mūle ca tālaje.

24

Dhaññambilaṃ māsadose - Bhupetaṃ cañacunnake
Ciñcāmbulonaṃ tambule - Gūlaṃ ca maricubbhuve

25

Sītambu simbalīdose - Puthuke lavanodakam
Tavane ketakivārī - Ghatam ca kisaroḍaṇe.

26

Siggumūlāni gomamse - Māhise kukkuṭepi ca
Laṅgalikandasamjāte - Vise kumbhī pasamsitā.

27

Varāhe koravam vakkaṃ - Kapittham kaṭukīphalam
Sunthī unḥambu khajjūra-Matthakam ca pasamsitam.

28

Sasenāvikamaṃsesu - Kharamañjarimūlikā
Tivutāyaṃ ca kurare- Mige ca arimedako.

29

Nīlkā sabba garale - Vamanam madanena ca
Makkhikānaṃ vise sappi-Sindhavena samāyutam.

Daddhe jīvalatālepo - Masī vā ghata samyutam
Aṅgaram vā vacāyuttam- Telam vā rajanīyutam.

Visamīnavikārasmiṃ - Payo khajjūrapācito
Madhumakkhikadosasmiṃ- Sindhavam sappisamyutam.

Saṅkhacūṇṇavikārasmiṃ - Rajanī tilareṇavo
Dantiyaṃ arimedo ca - Assagandhā viṣekhile.

Nilikā ca tisulī ca - Sabbasmiṃ garale hitā
Telam ca haritālasmī- Simsapā sitamattikā.

Tālamūlamalakkaṃ ca - Sunṭhihiṇṇu ca siṅgiyaṃ
Gomakkhikāya maricaṃ - Makase dhūmayojanaṃ.

Khīrarukkhappavalāni - Pupphāni kakudhassa ca
Añjanaṃ madhukaṃceti - Sophe 'ruṇkarasambhave.

Navanīta yuto lepo - Nandiyāvattamūlajo
Aggidaddhesu sabbesu- Sajju dāhāmapohati.

Godhāmūlaṇca rūruje - Maricim kadaliṇphale
Medādhikesu māmsesu - Madanassa siphā hitā,
Kakaṇṭakassa māmsesu - Siggumūlam pasamsitam.

Navakumbhakapālattha - Kaṇṭjikā devadalije
Erandassa phale pupphe- Tele ca vikatiṃ gate.

Akkārimeda pasattham - Sūyam ca rammakubbhave
 Kañjikassa vikārasmiṃ - Rambhāpuppham ca simbalī,
 Jāmbavam ca kapittham ca-Varaṇam ca pasamsitam.

Madhujesu vikāresu - Kākatittaraso hito
 Salilam sitalamvāpi - Takkamuddhaṭṭasappi vā.

Ghatajāpattiyam sunṭhī - Tattam salilameva vā
 Takkam takkena sampakkam- Yāgu vā sādhusammata.

Khīravāpattiyam kāka - Tittā sunṭhi ghane paye
 Asane ca sirīse ca - Usīramabhayā siyā.

Bhūkande pipphalī mūlam - Mutthā ca girikanniyam
 Tele ajinnake yāgu - Takkapiñṇāka sādhitā.

Lahunasmim siyā kuṭṭham - Setā tam pūti gandhake
 Sedā yāti samam dāho - Hiyo lasunapānaajo.

Divāsoppo jaram yāti - Bhuttam bhīyyo na tam dine
 Piṭṭhikhajjavikārasmiṃ- Sītambu mathitam hitam.

Madane mathitam vuttam - Katake tandulodakam
 Samsanti dadhi cūtasmiṃ- Modakesu haritakī.

Kunṭhī sitamattī ca - Aññamañña~~kitt~~ vise hitā
 Ciṭṭakasmim gulajalam- Ciñcā lavana sakkhara.

Sivā telam palandusmiṃ - Jambū ca madhuyatthiyam
 Sakkhīra jambujē roge - Muggayūsam ca yaṭṭhikā.

Ajamamsabhavē roge - Hitam katukikā phalam
Apūpavagge sabbasmim- Takkam sītambu vā hitam.

Tamkanasmim hitam khīram - Nālikerapayo tilam
Santhakimūlanekam vā - Hitam ahita bhojane.

Sovīrenappamehī pivatu gandasu lepaye sappadatthe tam
Nassam sabbepi dajjā phanibhirapi sahākīlane khādaye/
Khīrenājāyayuttam kusumitavanitam pāyayetaṃ sināne
Gabbhatthānāya hetu sakala visa haram santhakimūla-
māhu.

ITI PATIVISA PADDHATI SAṄGAHO

ATTHAMO .

ĀMA BHEDA NIDASSANAM ITI .

1

Pabhāvo¹ sabbarogānam - Ajinnam aggisādhanam
Amambilaṃ rasatthambha- Lakkhanam taṃ catubbidham.

2

Amā visūcīkukleda - Pasekālasakādayo
Vacā lavanatoyena - Chaddanam tēra kāraye.

3

Suttuggāro bhamo mucchā - Tanhācāmbilato siyā
Tunhībhāvotra sītambu - Pānam vāta nisevanam.

4

Siro jalattam rasato - Bhattadvesoṅga bhañjanam
Tattha soppo divabhāge- Laṅghanam vātavajjitam.

----- 1. Pabhavo: D

Sūlānuggandhi vitthambhā - Malamuttāppavatti ca
Vidheyam sedanam tatra - Pānam ca lāvanambuno.

Ālīmpitvāna jatharam - Sindhuttikatu hiṅguhi
Divāsoppampayojeyya - Saṅgājīnnavijetave.

Piveyya apipāsopi - Āmavitthambha saṅkhito
Sukhuṇham salilam yāva-Kiledayati bhojanam.

Sādhetaggaṃ kiledoti - Mattaññatvā tato pive
Vibandho kaphavātehi - Muttāmāsaya bandhano.

Paccato khippamāhāro - Unhatoya davīkato
Mattabhojī siyā niccam- Māttāhaggippavattitā,
Sā cāpekkheyya dabbāni- Gurūni ca lahūni ca.

Gurūnam addhasohiccam - Lahūnannātittittatā
Mattāpamanam nidditthā-Sukham jīrati tāvatā.

Na balopayojāya - Bhojanam hīnamattakam
Sabbesam vātarogānam-Hetutamcupapajjati.

Kopāya sabba dosānam - Atimattam siyā sadā
Tena pīliyamānā te - Vātādi appatitthakā.

Āmanannena duṭṭhena - Tadevāvissa kubbare
Vitthambhayanto' lasakam-Vācayanto visūcikaṃ.

Adharuttara maggehi - Sahaseva ajita'ttano
Uddham na yāti nādho ca - Āhāro na ca paccati.

~~Amāsaye'lasībhūto - Tena so'lasako mato~~
~~Vividhehi ca todehi - Vātādi bhusakopanā.~~
Amāsaye'lasībhūto - Tena so'lasako mato
Vividhehi ca todehi - Vātādi bhusakopanā.

Sucīhiriva aṅgāni - Vijjhatīti visūcika
Tanu sūlabbhamānāha - Kampa-tthambhādayo'nilā.

Pittā jarātisaranto - Dāha tassa lapādayo
Kaphā chadyaṅga gurutā - Mukhatta thīvanādayo.

Jetthambunā limpe - Nābbhyam tūlimulam visūci jī
Naśsam bhiṅgambunūhena - Kanhāvisse piveyya vā.

Vissa'jamoja sindhutta - Cincātam ca samābhayā
Takkenunhambunā vāpi - Pitā'tisāra nāsani.

Piveyyunhambunā sūli - Sindhu hiṅgu kanā'bhayā
Sudhākhāṇḍagatam sindhum - Daddhamaṅgārake pive.

Bhuso patāpampyāsu - Sūlam āma samubbhavam
Satelam māsapalālakhā - Āvakkhārikā vjaye.

Mandaggissa visesena - Khinassa vegadhārino
Pīlitam mārūtena'nnam - Semhena ruddha mantamām.

- 23 -

Alasam khubhitā dosā - sallabhāvena santhitam
Sōlādi kurote tibbe - chadyatisāra vajjite.

- 24 -

So'lasoccanta dutthā tu - dosa dutthāma baddhakā
Sabbañgam tiriyaṃ yanto - dandamva thamghayanti ce,
Dandakālasakam nāma - tam caḷeyyāsokārinam.

- 25 -

Viruddhājjhasanajinna - Sīlino visa lakkhanam
Amadosam Mahāghoram - vajjaye visasaññakam.

- 26 -

Athamāmalasibhutam - sādnam muhurull'khe
Pitvā soggāpatophalam - unḥambum yojaye tato,
Sedanam phalavattim ca - mala vātānulomanim.

- 27 -

Namamānanicangāni - bhusam sinnāni vethaye
Ati vuddhi visūcimhi - pañhi dāho vidhīyate.

- 28 -

Tadahevopavāsetvā - virittamvāsupācare
Tibbasōlopi nājinnī - pne sōlajimosadham.

- 29 -

Amāsane'nalo nālam - pācetum dosa bhesajam
Asanam ca nihantesam - vibbhamo sahasāturam.

- 30 -

Jinne'sane^a tu bhesajjam - yojjam thaddhagurūdare
Dosa sesassa pākāya - agginō jalaṇāya ca.

- 31 -

Santiyamavikārānam - bhavēyya apatappānā
Tividham tividhe dose - tam samekkhiya yojaye.

- 32 -

Tatrappe langhanam yojjam - majjhe langhana pācanam.
Pahūte sodhanam tam hi - mūlenummūlaye māle.

- 33 -

Evamaññēpi ca vyādhī - nidāna viparītato
Tikiccheyyānubandheto - sati hetuvirodhanam,
Hitvā yathā tathā vejjo - kare vyadhivirodhanam.

- 34 -

Tadatthakāri va pakke - dose ditte ca pāvake
Hitamabbhañjanasneha - pāna nāladi yuttito.

- 35 -

Ajinnam ca kaphenā'mam - tatra gandakkhi sophatā
Sajju bhutte viyuggārō - pasekocā'ti gāravam.

- 36 -

Vittambhamanilā sūla - vibandhānāhasādadam
Pittā vidaddham sammoha - sāmbligāra dāhi ca.

- 37 -

Vihitam laṅghanam āme - vitthambhe sedanam bhusam
Vidaddhe vamanam soppo - rasājinne divāpi ca.

- 38 -

Vibandhātippavatti va - gelaññam mūla vātata
Ajinnaliṅgam sāmāñnam - vitthambho garavam bhamo,
Nacātimattamevanam - ānadosāya kevalam.

- 39 -

Appiyam thambhidaddhama - guru lūkham himāsuci
Vidāhi sukkhamaccambu - plutam cannam na jīrati,
Upatattena bhottam ca - sokakodhakhodādihi.

- 40 -

Hitāhitehi sammissam - bhuttam samāsanam matam
Jāneyyajjhasanam bhiyo - bhuttassoparibhojanam,
Akāle bahumappam vā - bhuttam tu visamāsanam.

- 41 -

Tīni ca etāni macchum vā - Karonti vividha-āmaye
Ete pari-haranto hi - Roge bhojanaṇe jaye.

ITI ĀMABHEDA PADDHATI SAṄGAHO NAVAMO.

— :: —

GAÑO ITI.

1

Gaño guño ca dabbānaṃ - Ñatvā tad anu-rūpato
Rogesaṃ roge yojeyya - Te tato ettha vuccare.

2

Duvidham osadham dabbam - Adabbam ca tahiṃ tidhā
Dabbam bhomaṃ ubbhidaṃ ca - Jaṅgama-ubbhavaṃ esu ca.

3

Ubbhidaṃ catudhā ñeyyam - Vanaspatyo vanaspatī
Viruddhā osadhī vānas - patyo puppha-phala-anvito.

4

Vanaspatī akusumo - Phala vā viruddhā pana
Lata-ulapa-ādayo sadyo-Phala-pāka-avasānikā.

5

Soppa-jāgaranaṃ chāyā - Manta-vāta-ātapa-bhayaṃ
Tosa-sambhāhana-kkhobha- ādayo adabba sammata.

6

Suvaṇṇaṃ brūhaṇaṃ snehī - Madhuraṃ rasa-pākato
Visa-dosa-haraṃ sītaṃ - Sa-kasāvaṃ rasāyaṇaṃ.

7

Siniddham rūpiyaṃ sītaṃ - Vipāke madhuraṃ saraṃ
Thāpanaṃ vāyaso niccaṃ - Lekhaṇaṃ vāta-pitta-jī.

8

Tambam sa-tittam madhuraṃ - Kasāvaṃ lekhaṇaṃ lahu
Kaṭu-pākam saraṃ sītaṃ - Ropanaṃ kapha-pitta-jī.

9

Kaṃsaṃ kasāva-ānu-rasaṃ - Visadam lekhaṇaṃ saraṃ
Ditthi-ppasādanam lūkham - Tittam pitta-kaphā-paṇam.

10

Sa-titta-lavanam bhedi - Paṇḍutta-kimi-vāta-jī
Lekhanam pittalam kimci - Tipusīsam ca tatgunam.

11

Cakkhussam kāla-loham tu - Kasāvam sādu-tittakam
Lekhanam vātalam sītām - Kimi-pitta-kaphā-paham.

12

Sabba ratana-jātī ca - Cakkhussā lekhanā himā
Kāca-samkho-udadhimalā- Sa-tutthā-gerikā-ādayo.

13

Tāḍisam hi silālam ca - Kasāvam madhuram himam
Ratta-pitta-visa-ccchaddi- Hikkāri diṭṭhidam amjanam.

14

Tukākhirī khaya-ssāsa - Kāsa-jī madhurā himā
Bhasma-jo yavasukānam - ~~Kāsa-jī~~ Khāro khāra-guṇādhiko.

15

Sovaccika-yavakkhārā - Tamkanena ca samyutā
Khārattayam semha-jāyī- Lūkham pitta-anilā-vaham,
Aggi-ditti-karo kuṭṭha- visa-jī tamkano have.

16

Jīvanti kākoli ce - Medā-mugga- māsa-paso ca
Usabhaka-jīvaka-madhukam ca - Iti ganoyam jīvanīyavho.

17

Mahatī-sīhanāgā ca - Assagandhā-narosabhā
Balā-atibalā ca eva - Tantunī-eravatī-thirā.

18

Bhaṇḍī-sanānikā-billā - Sārībā ca payassinī
Ajajjhatā-mīnanetto ca - Galoci ca satāvarī.

19

Gokantakā ca susavī - Tandulīyaka-sīhikā
Gadrābhaṇḍī ca brahatī- Kesi-dakkhā-vilocakam.

20

Jīvanīyo-gaṇo eso - Balyo vasso indriya-ppado
Paccakkhatakkāla-phalo - Upayoge niraccāyo.

21

Sītā-madhu-paya-sneha - Jalesu aññatarā yutam
Payojjo eka-samsagga - Samavāya-vasā-api ca.

22

Bāle-vaddhe-khate-khīṇe - Dubbale-sukkhadhātuke
Pajākaro ure-khaṇṭe - Jangā-bāhu-bala-ppado.

23

Vātyā-balā-jayasyā - Kākolya-ādi ucchu-vājigandhā ca
Khīrinī-rājakkhavakā - Bhāradvājī ca brūhaṇīyo ayam.

24

Hemavati-ciribillam - Muttā-kuttham-vacā-haliddā ca
Cittaka-kaṭuka-ativīsā- Vaggo-ayam lekhaṇīyavho.

25

Akka-eranda-tittā - Cittaka-ciribilla-samkhinī-saralā
Hemakkhī-kaṭukā - Aggimukhā-bhedanīyāni.

ITI GANAVIDHI PADDHATI SAṄGAHO DASAMO.

MAHĀ-KAMMA-VICĀRANAM ITI.

1

Nānā-vidhānam rogānam - Upakārāya upakkamā
Te bhavanti sinehādi - Vidhāyo iti idha vuccare.

2

Kappaye sadise-bhāge - Pamānam yatta noditam¹
Kakka-sneha-rasam - Jalā catu-guṇuttarā
Khīram sneha-sammāno - Aniditthe tu sabbadhi.

3

Sneha-pāko ti-dhā mando - Vikkano-kara-vikkano
Mando kakka-same-titthe - Vikkano-camake-pace,
Kiñci sīdati kaṇhe - Vattamānam hi pacchimo.

4

Nipp halo athā-param dabbo - Āmo pāvaka nāsano
Madhu² - nasse karo abbhange- Sāmo pāke ca vatthiyam.

5

Tam khanam hi suto puto - Pantho-nāmam udīrito
phāla-ttaya-ddave kassam - Piṣitam lolitam pive.

6

Mutta-ddadhi-kañjikā - Kere-vārisu yathā-kkamam
Siyā patta-sammuti - Phala-ppamā-kahina-aṅga-vārinā.

7

Khīra-mattā-rasā-tāla - Tālānam panam itī vinā
Jalam tasmā ojo-vimokkāya-Pāke kato udīrito.

1. Toditam : A.

2. Madhu : A.

Dasa-aham tu sasārānam - Pāke kato udīrito
Satta-aham sabba-mūlānam - Vallīnam ti-dīnam tathā.

Siniddha-sukhumam sitam - Guru-madda-mudu-ddavam
Sāram sneham haram dabbam - Viparītam tu lūkhanam.

Arahā seda sukhīnam - Vyayāma-āsatta-cittakā
Vuddha-bālā-abalā-kisā - Lūkhā-khīna-sasemhaka.

Urustambha-atīsarā - Āma-galā-roga-gara-udara
Muccho-cddi-aruci-semha - Tanhāya api visūcika.

Kato vatthi vireko ca - Nassam ye hi añjanā mate
Datti-atisati-meda-aggi - Kātam ghatam sassate.

Ganthi-nāli-kimī-semha - Meda-māruta rogisu
Telam lāghava-dala-bhatti - Lūkha-kutthesu dehīsu.

Vāta-ātapa-addhahassa - Itthi-vyayena khīna-dhātusu
Lūkha-dukkha-akkhamā-aggi - Vāta-āvuta-pathesu ca.

Telam vasso vassante - Sappi añña tu cādhame,
Snehō sādharano unhe - Divasānte amala-ātape.

Telam antarāyam sīteḥ api - Ghamme rajaniyam ghatam
Ratto vā-pitte pavane - Samsagge pitta-vat-api.

17

Ratto-aññathā vāta-khaphā - Vyādhayo pittato divā
Sūtyeva vāraye sneham - Bhakkādyā aññatarehi ca.

18

Odano ca vilepi ca - Yūso-kambaliko-khalo
Yāgu-sūpa-sākam ca - Raso mamsam payodadhi.

19

Sattavo tila-pittham ca - Majja-leho-tateva ca
Bhakkam vyamjanam ca iti - Tathā uttara vattī ca.

20

Ganduso kanna-telam ca - Nassam locana-tappanam
Catū-vīsati etehi - Sinehassa vicāranā.

21

Kevalam khīra-sappim vā - Bhojanam vā taduttaram
Siyā siniddho sevanto - Vidhinā dvi-hani samgato.

22

Mamsalam medurā bhūri - Semho visama-pācakā
Sneho-upacitā ca te pubba- Lukhayitvā snehayo,
Evam kate pana tesam - Sneha-āpatti na-jāyate.

23

Paditta-antara-aggim-parisuddha-kottho
Paca-aggi-dhātu-balā-vanna-yutto //
Jitindriyo manda-jaro cira-āyu
Sneha-upasevi-puriso pavutto.

24

Upanāho vacā eva - Dāru-~~dhānā~~-dhañña-rasa-ādi hi
Dosa-anurūpa -dabbe-hi - Lona-khīra-ādi yogi hi.

25

Pīta-dud-dadhi-sneha - Madhu-kata-virecano
Sapitta-dāhe-hatthe ca - Daddha-gatte na sedaye.

Kanhā-madana-sindu-tta - Kakkā-madhu samāyutam
Pāyase madhu-kakkāte - Matam vavanam uttamam.

Kisaram rāthasiddham vā - Khīra taddhita-sādhitam
Pītvā kanādivāpam vā - Rathakākam vamanayalam.

Uddhatā madhu-māse sā - Vāmaye ghāna yojito
Jīmutō kaṭutumbi ca - Kuṭajo katavedano.

Dhamaggavo ca samyojja - Rāthā ca vamano visum
Malyām surusitam rāthā - Phala-puppha-jala-dūliyā.

Vāme mamsa-rasa-ādīnam - Titto ghāne sukam sukhī
Vāme phala-abhāve ca - Yojjam puppha-phālamuvā.

Ayam eva vidhī vutte - Jīmūta-ādi phala-ādisu
Jīmūta-cunna-kakkam vā - Pive jīmūta vārinā.

Pasattavama tu plīta - Timira-kkimi-kotthato
Upaddavatta-vāyu vassā - Paṇḍurā-nihata-śśarā.

Dunnāmo-udara-gumbattha - Udāvatta-anila-āmaya
Rite visa-gara-gjinnā - Viruddha-asana-dūsito.

Peyam vilepi akatam - Katam ca yūsam rasam ca api
Ubhaya-ekam kameṇa seveyya - Naro-aṇṭa-kāle vara-suddhi
siddho.

ITI MAHĀKAMMAVICARĀṆĀTI PADDHĀTI SAṄGAHO EKĀDASAMO.

1

Jantutṭha-kapha-vātutṭha - Vikāraṇaṃ ajāṭayā
Ucchedāya ca jātānaṃ - Payo dūmo osadha-bbhavo.

2

Sito-pacāra vidhinā - Bhisakko samayeyya taṃ
Mala-muttaka-kibi-jjunhā - Atisevā sattakacchunaṃ,
Hāsassa-danta-ponassa - Dūmaṃ ante pive mudam.

3

Pasa-kālesu nisā-āhāra - Kāmaṇaṃ antesu majjhimam,
Niddā-nattassa-añjana-cchaddi - Sināmaṃ antesu virecanaṃ,
Agaru-guggulū-muttā - Usira-vālaka-kumkumaṃ.

4

Sallakī-kumkuma-masā - Yavā-kundurukam-tilā
Sneho palānaṃ sārānaṃ - Medo-majjā-vasā-ghataṃ,
Dabbāni mudu dūmasmiṃ - Majjhimo pana vuccare.

5

Yatṭhivha-sallakī-lākhā - Vuddhikā kamapha-pphalaṃ
Niggodhā-udumbarā-assattha- Pilakka-taca-lodakaṃ.

6

Tikino dasamūlaṃ ca - Varā joti ca kīnisā
Tinīsā setā maṇosilā - Laggano muddha-virecano.

7

Itesaṃ rasa cunnehi - Vattiṃ katvā na-sosaye
Snehā ninnāya āditta - Nibbutāya ca vattiyaṃ,
Dūmaṃ piveyya nāle vā - Muddhā vā yāgu vā pivā.

8

Kāso-sāso-pīnaso - Vissara-attam pūṭigandho
Kiledo kaṇṇa-akkhi-ssāva - Kanduti-jālabha-tandā-hikkā,
Dhūma-pānaṃ pusanti.

9

Sneho upasama-ssuddhi - Ropanyam pabhedato
Ganduso tesam catudhāya- So tisu calādisu.

10

Anto vanam jayī - Kakka-siniddha-ambila-sādu hi
Kaṭu-hi-siddha-snehena - Samano titta-sādu hi,
Tuvārehi ca viññeyya - Tatiyo sodhano pana.

11

Titta-ambila-kaṭu-unhe-iti - Lavano na ca ropano
Kasāva-tikta-dabbehi - Sneho kira madhu-udakam,
Suttam majjam rasam muttam - Tathā dañña-ambilam pi ca.

12

Kakkehi yuttam pakkam vā - Yathā vuttam upayojaye
Danta-hamse danta-cālehi - Mukha-roge ca vātike,
Sukhunha athavā sitam - Tila-kakka-udakam hitam
Gandusa dhārane niccām - Telam mamsa-rasothavā.

13

Usā-dahanvite-pakke vā - Āgantu-sambhave vise
Vise kāraggi-daddhe ca - Sa-kkiram sappi-dhāriyam.

14

Apaneti ca picchilam - Sandhadāti mukhe vanam
Dāha-tanho-ati-samanam - Madhu-gandūsa-dhāranam.

15

Vilangam mukha-verassam - Mala-duggndha nāsanam
Tad-eva alavanam sitam - Mukha-sōsa-haram param.

16

Khippam kārandu-gandūso - Ghātayo semha-samcayam
Sukha-unhodakā gandūso - Kurute mukha-lāghavam.

17

Kapha-punṇa-mukham yāvā - Ghāṇa-akkhim ca samcitā
A-cāliyo mukhe punṇe - Ganduso kabalo aññathā.

Abbhañga-seka-pica vo - Vattim ehi catubbidham
Mukha-tela bahugunā - Tam jāneyya uttaruttaram.

Tatra yojaniyo abbhange - Lūkandu malādisu
Arumkikaya sirato uddhā - Pabhāka vanesu tu.

Kisaram rātha siddham vā - Khīra taddhita-sāditam
Pītvā kana divāpam vā - Ratthakātam vamanyaalam.

Piddho rasakriyā cuppe - Bahu majjadosesu kamena payojaye
Nāti sāyanna majjhāhne - Na unha rasmihi milāne.

Evam hi vaddhitā dosā - Akkhirogāya jāgare
Jāto sāyam ca añjeyya - Sure vigata valāhake.

Rattandha vāta timira - Kiccha bodhādike vasā
Pakumaggādi dammesam - Mandam pakundato.

Snehi pitā tanuriva - Kilantā diṭṭhi sīdati
Dappanā taptantaram tasmā - Diṭṭhiyā bāla kāranam.

Putā pākam payojeyya - Pubbavuttā cāyesu hi
Vāte snehano semha - Sahite lekano hito.

Diṭṭhi dubbalatāyam ca - Vāte pitte ca lohite
Tathā sukhita dehe ca - Mānavasmiṃ pasādano.

27

Migadvijānaṃ yakanam - Maṃsa muttā yasehi ca
Sotañjana silaṃ sankha- Phena sita sinduhi mattunā.

28

Tato yathā vyādhisubham - Tam sneham nisevaye
Uddham kesatalā yāma - Aṅgulaṃ dhāraye ca tam.

29

Kava sadana sitattam piñjarattam paripuṭanam
Siraso samīroge jayati janayati indriyappasādam,
Sara-hanu-balamca mukha telam.

30

Sabbesanam cakkhu rogānam - Ādo ācotanam hitam
Kandunoda-rujā dāham - Rāgaghassa-assunāśanam.

31

Ācotanam abhissande - Kareyya uddham dinattayā
Añjanam pakkadosassa - Patissāmeva cāyanam.

32

Nitippaladdhe timire - Sirā makkho vidhīyate
Dutthassa sambhave piṭṭho - Nāssa pitte siravyadhe.

33

Ropanam tiktadaddhehi - Pasādam sādhu kakkajā sītato
Salākā lekano tamhā - Ropano kāla lohajā,
Pasādane aṅgulim vā - Rupiṇṇā vā suvaṇṇajā.

34

Lekanam kakka būtehi - Migapakke tameva ca
Yakanam antavasā majjā - Hada maṃsa yogihī sādu.

35

Billamattam visum siddham - Siddham maṃsa bhesajakakkajam
Kameranda vatam bhoja - Patteha snehakādisu.

Vethetvā mattikā littam - Dava danvana gomaye
 Paditte pācaye aggi - Nibham pakkam tipillīyanam,
 Rasam locane dajjā - Tappanam viya kovido

Satam duvepi nidāreyya - Pubbe viya samāhito
 Lūkam snehana mattesu - Sukhunhā āditā duve.

Sammā care tam diguṇam - Yattakam divasam kare
 Mālatī mallikā puppha - Bandhakkho nivāse nisam.

Samussaho netta balāya niccam - Vidhāya tappana-añjanādi
 Naye naro cakkhuni jīvamānao - Tamomayam passati sabba-
 lokam.

Sattutaram mamma satam - Tesam ekādaso'rasu
 Visum bāhusu yattā - Tīni kotthe navo'rasi
 Piṭṭhe catuddasā jantu - Jantuno yatta timsa ca.

Majjha pādatalassāhu - Abhito majjhimāṅgulim
 Tamena tala hadayam tam- Tam bhede maccudā-rujā,
 Angutṭhamgulim majjhaṭṭham - Khippam mamme pamāranam.

Tassutṭham dvamgule kuddham - Pādabbhamam kampāda bhava
~~Kappā~~ Goppā-sandhissa adho - Siro sopha-rujā-karo.

Goppo jaṅghahi sandhismim - Rujā tambhatta pandatā
 Jaṅgantare indavatti - Māraye lohitakkayo.

Jaṅgaru sangame jānu - Khañjatā tatta jīvito
 Tiyaṅgulatṭham jānusmā - Anī-ūrutthambha-sopadā.

45

Ūru majjhe bhavē utthi - Satti sobho assa samkhayā
Ūru mūle lohita-kakkam - Pakkam pattassa haniyā.

46

Mukka-vakkana majjhasmim - Vitapam pandatākaram
Tanutattā bhujesvevam - Gottovā manibandhakō.

47

Jānūva kapparam tesu - Kunittam vitapam viya
Kacchakka majjhato kacchā - Dharam tu kunitā tahim.

48

Gudam tullanta sambandham - Sajju hanti malāyanam
Muttāsayo dhanu vamko - Vatthi appasaa mamsago,
Ekādano vadano majjhe - Katya-sajjuni hantayayum.

49

Vināsmari vināviddho - Tatrāpyubhayato ca yo
Muttassāvi x ekato bhinno - Vanarogo ca kicchako..
n

50

Deha-āma-pakkatthānānam - Majjhe sabba sirāssayo
Nābhi sajju tahim maccū - Dvāra āmāsayassa ca.

51

Sattādi dāman hadayam - Udaro kottha majjhagam
Tatthāpi marānam sajju - Appepi abhigātake.

52

Tanarohita mulavhā - Thānam aṅgula-dvaye-dhādho
Assa lebhā kaphā-punna - Koṭṭho nassati mānavo.

53

Passesu'bhосу uraso - Appatthabhayā ubho vātavāhīniyo
Visampunna koṭṭhe rattena - Kāsa-ssāsena mīyati.

Kaṇṭhanālim ubhayato - Sirāyo hanu nissitā
Catasso sunilā tesu - Maññā dve mamma nissitā.

Sara viddhvamsa ve tassa - R_asaññāni tavyadhe
Kaṇṭhanālim ubhato jivhā - Vināsā nāsāgataṃ sirā.

Visum catasso sajju - Mārakā mātikavhayā
Kakāṭikā siro givhā - Sandhicetra cale siro.

ITI CULLAKAMMAPADDHATI SAMGAHO DVĀDASAMO

DŪTESU ITI.

1

Āturassāyu x samkhāro - Kriyāsiddhim ca attano
Dūtariṭṭhato yehi - Nāyate te pavuccare.

2

Ñeyyam subhāsubham vāma - Dakkhināssita dūtato
Pavesā niggamā catṭa - Ghāna nissita vāyuno.

3

Pāsanda assama cattānam - Savanna kamma-sidhhiḍā
Vipaṇṇitā pana etehi - Dūtā kamma vipattidā.

4

Dīnam bhītaṃ tanditākāraṃ - Lūkā amaṅgala vādinam
Sattinaṃ dandinaṃ bhaṇḍam - ~~Mukha~~ Munda-massu-jatadharan
m

Avamangalavhayan-nāri - Malinaṃ kakkalak-kriyaṃ
Aneka vyādhinaṃ bhyamgaṃ- Rattamālānu-lepinaṃ.

Tepalaṃkaṃ'kitam jinna - Vipaṇṇalleka vāsavāsa vā
Karoṭṭha-mahisārūlhaṃ - Kattha-leḍḍhādi-maddinaṃ.

Vejjo nānuvaje dūtaṃ - Avhayaṃ taṃ ca dūrato
Asanta cintā vacane - Nagge chindati bhindati.

Sutte mutta kace-bbhyante - Rudamāne apāvane ¹
Vejje dūta manussānaṃ - Āgacchanti gatāyunaṃ.

Vikāra-sāmañña guṇo - Dese kālepi vā sudhī
Dūtaṃ abhyagataṃ disvā- Nāturaṃ samupācare.

Pusanto nābhi nāsāsu - Kesa roma nakhā~~xxx~~ dvije
Guyha piṭṭha tana-ggīvā- Jātharā nāmikāṅguli.

Kappasa-bhusa-sisatthi - Kapala musalo phala
Majjani suppa velanta - Bhasa angara dasa thuse.

Rajju upāhanam pāsā - Aññaṃ vā bhagga muncitaṃ
Kappubba dasaṇe dutā - Voharanti gatāyunaṃ.

Tathā addha-ratte majjhanhe - Sañjhāsu pabba-vāsare
Chatthī^{..} catutthī navamā - Rāhu ketu udayādisu.

14

Barani kattikā sappa - Pubbagge pitu neḥute
Yasmim ca dūte vadati - Vākyam ātura nissayam.

15

Passe nimitta'subham - Vejjo nānubbhajeyya tam
Vikalo peto tam tam - Petālamkāra vāpi vā.

16

Chinnam daddham vinattham vā - Tabbā vicchana
Raso vā kaṭuko tibbo - Gandho va konapo ca vā.

17

Tasse vā vipulo lūko - Aññam vā pana tādīsam
Tam sabbam ahitam vākyam- Vakya kālo'tha vā pana.
Dūta abhyāgatam disvā - Nāturam samupācare.
kṛ

ITI DŪTARITTHA PADDHATI SAMGAHO TERASAMO.

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GAMANESU ITI.

1

Hā-hā-kandita mukkuṭṭham - Akkuṭṭham khalitam Khutam
Vattātapatta pādantā - Vyasāṇam vyasanikkānam.

2

Cetyajānam pattānam - Punnānam ca nimajjanam
Hatā-tiṭṭhappavādam ca - Dūsanaṃ bhasma pamsuhi,
Passacchedo tathā sappa- Majjārā saratādihi.

3

Adittappaditti sam vāmā - Kharānam miga-pakkhinam
Kanha-dhañña gulodassi - Lavana āsava cammunam.

Sāsapānam vasā telam - Tina panka indanassa ca
Panda caṇḍa sapākānam - Vāgurājāla rāsinam.

Chadditassa purīsassa - Puti duddasanassa ca
Nissārassa vyavāyassa - Kappāsādissa verino.

Sayanāsana yānānam - Utthānānam ca dassanam
Nikkujjitānam ca aññesam - Patanādīnam asobhānam.

Pumavhayā dvijā vama - Itthisaññā dakkhinā subhā
Pakkhiṇam subhagā yanto - Nevam sā jambukā subhā.

Ayugā-migā ca satyā ca - Satyā nīdam ca dassane
Casā bhāsa bharadvāja - Nakulacchāga morakā.

Asubham sarato ulukā - Bilālanam ca dassanam
Paṣatthā kittate kola - Godhā ahi sasa jāhakā.

Mañibha punṇa kumbhānam - Kaññā ca candanassa ca
Narassa vaddhamānassa - Devatānam ca rājino.

Sukkānam sumano māla - Cāmarambara vājinam
Sādhu-sanke dhajam-hīsa - Sotthikā toranaṣsa ca.

Bhūmiyā uddhatāyā ca - Aggino jalitassa ca
Manuññassam tāthā tassa - Punnassa sakatassa ca.

Dhenuyā vaccha yuttāya - Vacchabā-itthiyāyapi
Jivamjīvika-sāranga - Sārasappiya vādinam.

14

Hamsānam satapattānam - Baddheka pasuno tathā
Ruṇakam ādassa siddhāttha - Rocanānam ca dassanam.

15

Gandho sasrabhī vāno - Susukko madhuro raso
Anulomassa gopassa - Saro nādi gavampi ca.

16

Migha pakkhi narānam ca - Sobhinam sobhanam girā
Chatta-ddhaja patākānam - Ukkhepanam abhikkamo.

17

Bheri mutinga samkhāram - Sadda puññāha nissano
Vedajjhāyana saddā ca - Sudho vāyu padakkhino.

18

Magge vesamappavesam ca - Jāneyya roga lakkhanam.

ITI GAMANĀRITTHA PADDHATI SANGAHO CUDDASAMO.

••

Supinesu Iti.

1

Pibanto supine majjam - Saha petehi kaddhati
Sunakhena antakeneso - Jara rūpena nīyate.

2

Rattamālaṅga vasano - Sāhasam akaddhatitthiyā
Sossa pittena mahisā - Varāhā karādipi.

3

Yodisam dakkhinam yāti - So mīyati bhayā sayā
Latā kānthakīni vaṁse - Tālo urasī jāyate.

Yassa tassa sugumbena - Yassa agghi anacchikam
Juhato gatalittassa - Naggasso urasi jāyate.

Padumam kuttha macchu - Candālo piveyya yo
So imam bahūvidham soppe - Sō pamāhena nassati.

Ummādena jāle majja - Yo naccante sarakkhaso
Asmārena so macco - Naccam petena nīyate.

Yānam karottha majjāra - Kapi sūkara dīpihi
Yantāssa pēta singāle - Sa gaccheyya maccu sammukham.

Apūpa sakkulim¹ bhutvā - Pabuddho tādissam vame
Na jīvati akkhīrogāya - Uparatto padassanam.

Pātassa canda-bhānūnam - Dassanam ditthināsanam
Sīse vamsalatādīnam - Sambhavō pakkhijātīnam.

Nilayo muddhanā kāka - Gijjhādi parivāranam
Tathā pota pibhāvitthi- - Damilā antavasāyaṇi.

Sango vettalatā vamsa - Tina kanthaka sankate
Sobbe susāne sayanam - Puñje vā pansubhasmanam.

Majjanam jala pankādo - Haranam sīgha sotasā
Nacca vādita gītāni - Rattavātthādi dhāranam.

1. sagula ? or sakula (a kind of fish).

13

Vayo angavuddhi abbha₁ - Vivāho massu-kattanam
Pakkanna sneha miñjāyo₁ - ²Pacchindana virecanaṃ.

14

Lābho hirañña lohānam - Kali bandhanam parājayā
Upāhanānam nāso ca - Patanam-pāda-cammuno.

15

Vitandhakāra sambhāde - Jananyā upavesanam
Pāto pāsāda selāga - Maccēna kabala-kriyā.

16

Kasāyīnam asommānam - Naggānam dandadhārinam
Rattakkhānam ca kañhānam - Dassanaṃ neva latṭhanam.

17

Kaṇhā pāpā'nanā cārā - Dīgha-kesa-nakhantaṇī
Virāga mālyam vasanā - Supine kāla rattiya.

18

Manomayānam punnattā - Sotānam dosarāsihi
Dissanti dārunā soppā - Rogī yēhi marissati.

19

Arogī samsayam patvā - Kocideva vimuñcati
Ditṭho sūtonubhūto ca - Pattito parikappito.

20

Deva dvijo 'sabhe gāvo - Jīvantom¹ mitta-bandhave
Rājāno sādhave aggaṃ - Iddham acchā³ jalāsaye.

21

Kaṇhā kumārake ghore - Setavatthe mahāyase
Narāsanam ditta tanum - Samantā rudhirakkhitam.

¶ Yo passe labhate yo vā - Catta ādāsa visā.'misam
Dhavalam kusumam vattham- Amejjhālepanam phalam.

Sela pāsāda saphala - Rukkha sīha narādhīpo
Āruyhe go-assa-yānam ca - Tareyya ca vāridhiṃ.

Pubbuttarena gamanam - Agamyagamānam matam
Sambhādhato upanikkhantam - Pitu devehi nandanam.

Rodanam patituttānam - Ripunam ca upamaddanam
Siyā yassa āyurārogyam - Vittam ca bahuso labhe.

ITI SUPINĀRIṬṬHA PADDHATI SANGAHO PANNARASO.

UPPĀTE ITI.

16

1

Mangalācāra sampanno - Parivāro tathā'turo
Saddahāno anukūlo ca - Pahūta dabba-sangaho.

2

Satta lakkhana samyogo - Bhatti vejja-dvijādīsu
Tikicchāyam ānibbācco - Yam tam ārogya-lakkhaṇam.

3

Puppham phalassa sikhino - Dhūmo vassassa vārido
Yathā bhavissato lingam - Tathā ariṭṭham ca maccuno.

4

Ariṭṭham tam'ti maraṇam - Diṭṭha-riṭṭham ca jīvitam
Ariṭṭhe riṭṭha saññānam - Naca ritthe akosalā.

5

Rūpindriya sara-ccāyā - Paticchāya kriyādisu
Aññesvapi ca bhāvesu - Pākate animittatā.

6

~~Vikkatiyāyam~~

Vikatīyāyaṃ samāsenā - Tam arittham'ti lakkhaṇaṃ
Kesa lomāṃ nirabbhaṅgaṃ - Yassa ābbhaṅgaṃ'va dissati.

7

Yassam accanta-calam nettam - Thaddham 'ntogata niggata^m
Jivhāⁿ vittana sakhitta - Sankhitta vitam^m bhamū.
(so kāla-codito naro.)

8

Nāsikā addha-vivatā - Sanvutā pitakacitā
Milānā phuṭi tussukā - Yasso'ttho'yāti 'dho'dharo.

9

Uddham aññaṃ bhavēyyam vā - Pakka jambu-nibhā ubho
Danto'ssa sakkara vasā - Tambā supupphitā panka-nibhā

10

Muddhānam vahitum kantho - Piṭṭham vā bhāra-mattano
Hanu vā haṅgaṃ piṭṭhaṃ - Yassa honti anissarā.

11

Sahasāva pateyyum vā - Jivhā javhā visappiti
Sutā sukkhā guru sāvā - Littā sutā sakaṇṭhakā.

12

Yassa animittam angāni - Gurunā'tilahū'ti vā
Vi-sadosaṃ vikāsaṃ - Yassa rattam pavattati.

13

Ussitam mehanam yassa - Bījam ca ~~anikkatinissutam~~
Siyā aññatta vā ~~xi~~ bīja- Sattō te kāla-codito.

14

Yassa pubbā siro lekha - Bālacandākatī siyūṃ
Lalāṭe vatthisīse vā - Chammāse sa na jīvati.

15

Toyam nalina pattenā - Sarīre yassa dehino
Plavato plavamānassa - Chammāsaṃ sa jīvitam.

16

Sirā ca haritā yassa - Roma-kūpaṃ ca samvutā
Ambile vā ābhilāsī vā - Pittena so marissati.

17

Sasneham gomayam cunnam - Mukha muddhani vā bhava
Dhūmo yassa uttāmaṅgē vā - Māsaṃ tam tassa jīvitam.

18

Jāyanti bhūsu sīse vā - Sīmantā vantakāla vā
~~Khagāxxixxxixxxixxxix~~ - ~~Yassaxxxixxxixxxixxxix~~
Cha rattā maccu sukhito - Ti rattā vyādhitassa tu.

19

Jivhā sāvā mukham pūti - Vāma cakḅhu nimajjati
Khagā sīse nilīyānti - Yassa tam parivajjaye.

20

Muhum akasmā gattesu - Vannapākata mekatā
Gilānūpaccayā lūka - Snēhāya maraṇa bhava.

21

Puṭṭhanti yassaṅguliyo na - Ākaddhā na jīvati
Kava-kāsādi tathā - Apubbō dhanī ve siyā.

22

Yassa rasso bhava sāso - Pūti surabhireva vā
Aplunā nāplane kāye - Yassa gandho'timānuso.

23

Mala mutta vanādo vā - Vassaṃ tam tassa jīvitam
Bhajanti accaṅga sorabbhā - Yūkā mākkhikādayo.

24

Cajanti ca ativerassa - Sopi vassaṃ na jīvati
Sattunhesu gattesu - Sītattam yassa lakkhate.

Bhiñnam purīsam tanhā ca - Yathā petena eva so
Muttam purīsam thuhinam - Sukkam vā ambuni majjati.

Thuhinam bahuvañnam vā - Yassa so mā jīvate
Ghanībhūta mivākāsam - Ākāsamiva yo ghanam.

Amuttimiva muttim ca - Muttam ca amutta sannibham
Tejassinam atejassim - Sukkam kanhā asamcasam.

Anetta-rogo candam ca - Bahurūpam alancanam
Vasittha-tāra nikāte - Passeyya rundhatimtayō.

Tathā gandharase passe - Vipallāsenā maññate
Nibbāna dīpa gandham ca - Yo naghāyati tam khane.

Yo muyhati icchitam attham - Satta māsam na jīvati
Hīno dīno saro vyatto - Yassa sāngato'pi vā.

Ussahanto'pi so vattum - Nālam so neva jīvati
Appassarangā samānam - Pattam maraṇa-mattano.

Sotāram assa saddassa - Dūrato parivajjaye
Santhānena pamānena - Vannena jutiyā'pi vā.

Chāyā vivaññate yassa - Peto vā supine'pi so
Ātapā'dāsa toyāde - Ya santhāna pamānato.

Chayam yato pavatteyya - Paticchayeti sā matā
Vannāppabhassa yā yā tu - Sā chāyeva sarīragā.

Bhave yassa paticchayā - Chinna bhinnā'dhikākulā
Visirā visirā junhā - Vikatā yadi aññatā.

Paticchāma ce yassa - Na kaññā'kkhimhi dissati
So'samattā āyuto ñeyyo- Na ve x lakkha nimittajā.

Kha āditam panca pacchannam - Chāyā vividha lakkhano
Nābhasī nimalā anilā - Yam te snehā bhāsappabheva
ca.

Vāta rajo aruna-ssāvā - Bhasmaḷūkā ghana-ppabhā
Visuddha rattā cāgneyo - Tidittābhā dassanappiyā.

Suddho veluriyajjoti - Siniddho toyajā sukhā
Thirā siniddhā sughanā- Sāvā seto ca bhūmijā.

Āsanne lakkhaticchayā - Pabhā dūre pakāsate
Kacchāyo nappabho koci - Visesā lakkhananti tu.

Subhā'subhānam sampatti - Kalecchāyā samassayā
Nikasanto'vayo pāde - Cutam so paripassati.

Hīyate balato niccam - Bhuñjanto hita bhojanam
Bhuñjānam assa malabaddham - Yo malavuddhi vinā'sanam.

Abhyudeti sayam chāyā - Kaṇham pītā'runāpi vā
Vejja bhesajja pāna'nna- Guru mittesu kujjhati.

Te maccuvasā sabbe - Tikicchā nā'rahanti ca
Panītam baliyā yassa- Neva bhuñjanti vāyasā.

Animittam ca yo vedam - Sobham paññā yasassirim
Pappotyaeva vibbhangam - Sa yāti yama-mandiram.

Gunadosamayī yassa - Sukhitassā'turassa vā
Yāty'ññatattam pakatī - Chammāsam na jīvati.

So peto yo na jāneyya - Kesa luncana vedanam
Sa sedā caranam yasaa - Cakkhū assu samākulām,
Kantham visati'nā'hāro- Yamarajjam gamissano.

Sahasā jāyate yassa - Vikāro sabba lakkhaṇo
Nivattate sāṃ vā - Sahasā so vinassati.

ITI UPPATĀRITTHA SANGAHO SOLASAMO.

Rogesū Iti.

Jaro nihanti balā cāti- Gambhīro dīgha rattiko
Sappalā pabbhamassā so- Sutam hatā nalam naro
Akkhānam satta vacanam- Rattakkham mammāsūlinam.

Sasukka kāso pubbanhe - Aparanhe'pi vā bhava
Bala mamsa vihīnassa - Semhā kāsassa māyuto.

Rattapittam bhusam rattam - Kanham indadhanuppabham
Tambam hariddam haritam - Rūpam rattam padassanam.

Romakūpappavisitam p- Rattam mukha-galo'rasi
Vattha-ranjanam pūti - Savegam ca'ti bhūri ca.

Vaddham pandu jaracchaddi - Kāsa sōpho'ttisārinam
Kāsa sāsa jaracchaddi - Tanham'tisāra sophinam.

Khayo passaruja'nāha - Rattānusangini'pi tat
Taddi vegavatī mutta - Malagandhi sā candikā.

Sāssapūyā rujā kāsa - Sāsavatyānu sanginī
Tanha'nā roga vyadhitam yesu - Bahi jivham vicetanam.

Dunnāmam hanti pāhanam - Paka'ngaruja chaddisu
Pāni pāda mukhe nābhi - Guda bijesu sphinam.

Atisāro yakampinda - Mamsadhovana nīlihi
Tila taila ghatam khīra - Dadhi majja vas'mbuk hi.

Mattalunga vasū pūya - Vesvāram madhūhi ca
Samo siniddha'tirattā - Gandha pūti sa vedanao.

Kamburo passavam dhātu - Nimmalo anilo'pi vā
Tantum makkhikakka'nta - Ārājim ghana vedano.

Sannapāyuvalim mutta - Nālam passattha sūlinam
Hatthapāyūm bālakkhinam - Annāmevo'pāsevayam.

Satanho sajjaracchaddi - Dāha'nāha pabhāhiko
Asmarī guru suddhattam - Baddha-muttam rujā'turam.

Meho sadāha piṭakā - Mamsakoṭṭhā'tisārinam
Piṭako mamma uro piṭṭha - Thanam saguda muddhagā.

15

Pattha pāda karatthā vā - Mandussāham pamehinam
Sabbam ca mamsa s̄anho'na - Dāha tanhā jarehi cā.

16

Visappa mamsa- mamarodha - Hidhama-ssāsayaṃhi ca
Gumbo puthu parināho - Ghano kumma samunnato.

17

Sirānaddhe jaracchaddi - Hidhamā'naha sūlinam
Kāsa pīnasa svāseka - Sāsā'tisāra sophā vā.

18

Mala-muttaggaha-ssāsa - Sophā hikkā jarādī hi
Mucchā chaddi'tisārehi - Jātharaṃ hantī dubbalaṃ.

19

Sunakkham kutilo pakkam - Vikilinna tanu^{tt}acācam
Virecanam hata'nāha - Anayī hanttaṃ punappunam.

20

Pandurogo sayathumā - Pītakkhī nakhadassinam
Taṇḍī dāha'ruciṃ chaddi - Mucchā'nāha'tisāra vā.

21

Anekopaddava yuto - Pādehi pasuto naram
Nāriṃ sopho mukhā hantī - Ubhato kucchi guyhato.

22

Rājīyuto sa sā chaddi - Jara sāsā'tisāritam
Jarā'tisārā sopham te - Sopho te sankhaye'pi vā.

23

Dubbalassa visesena - Jāyante'ntāya dehino
Sayathu yassa pādāttho - Parihattho ca pitthikā.

24

Satthini veva sīdanti - Vejjo taṃ parivajjaye
Ananam hattha pādaṃ ca - Visesā yassa sugḡati.

Sūyate vā vinā dosam - So māsā yāti maccunam.
 Visappo kāsa vevannā - Jara-mucchā'nga bhanga vā
 Sasopmo hadayullāsa - Bhamma sāda'tisāra vā.

Kuttham vikiramāna'ngam - Rattanettam hatassaram
 Mandaggi jantusanduttham - Hanti tanhā'tisārinam.

Vāyu suttam tacam bhaggam - Kampa sophā rujā'turam
 Vātassa ta'ssa mucchā hī - Mada sopphehi samyuto.

Vāta vyādhi apasmāri - Kutthī rattyuuarī khayī
 Gumbi mehi ca te khīnā - Vikāre'ppe'pi vajjaye.

Sirogaha'ruci-ssāsa - Malabheda bhamādi hi
 Mārenti amayā khīnā - Saradhātubalā'nalam.

Bala mamsakkhayo tibbo - Rogavuddhi'rocako
 Yassā'tūrassa dissanti - So pakkhattaya jīvano.

Vātatthilā'ti samvaddhā - Tittthanti hadaye kharā
 Pilitāssa ca tanhāya - Sajju ganhāti jīvitam.

Setilyam pindikam y vāyu - Netvā nāsam ca jivhanam
 Khīnassā'yamma māññe vā - Sajju ganhāti jīvitam.

Nābhi gudantaram gantvā - Cankane vā samassayam
 Gahetvā pāyuhādāye - Khīnādehassa vā bali.

Kathayena ca puttthe'pi - Dussavam maranam sudhī
 Gatāyūṃ bandhu mittānam - Icchetam tikiçchitum.

Yamadūta pasācādi - Sevanto vigatāyutā
 Bhesajja sattim nāsentī - Tasmā tam parivajjaye.

Maranam pāninam dittham - Āyu puññobha-yakkhayā
 Tesam'pi akkhaye dittham - Visamā parihāninam.

Vejjasātha-phalam sabbam - Āyuññāne patitthitam
 Tato vejjena kattabbo - Ariṭṭhāññāne mahā'dāro.

ITI ROGĀRITTHA PADDHATI Saṅgaho sattarasamo.

Vikārasāmaññavidhi. Iti. (18)

Vidhānam sabba rogānam - Pavuccati yogo kālatthakammānā^m
 Hīna micchatī mattakoṣammā - Yogo vivaññeyyo roga'rogya
 -kakāranam.

Rogo tu dosa vesammam - Dosa sammam arogatā
 Passekā'hāra seyyādī - Sevanā bahu yogadā.

Sabbe sādharino netta - Tam ca rogā visesato
 Ditthāparādhajo koci - Koçi pubba'parādhajo.
 Tam yogena bhavēññeyyo - Vyādhi evam tidhā mato.

Yathā nidhānam dosuttho - Kammajo hetunā vinā
 Mahārambho appa hetum hi - Āratiko dosa kammajo.

5

Vipakkha-sīlinā pubbo - Kammajo kamma-saṅkhayā
Gacchatīti ubhayaajātesu - Doasa kammakkhayā khayam.

6

Dvidhā saparatantattā - Vyādhayo'nto punadvīdhā
Pubbajā pubbarūpavhā - Jātā pacchā upaddavā.

7

Yathāssa janmo pasayā - Satantā vyatta lakkhanā
Viparītā tato'nñe tu - Jāneyyam male'pi ca.

8

Te lakkhaye avahito - Vikubbanto gadesu hi
Tesam padhānopasamee - Samo evam asammano.

9

Pacchā tikicchaye sīgham vā - Balavantam upaddavam
Vyādhi dubbala dehassa - Pīlākaratāro hi so.

10

Vikāra-nāma-kusalo - Na lajjeyya kudācanam
Na hi sabba vikārānam- Nāmato'tthi dhuvatthiti.

11

So eva kupito doso - Samutthāna visesato
Thānantarāni ca āgamma - Vikāre kurute bahum.

12

Tasmā vikāram pakatim - Adhiṭṭhānantarāni ca
Natvā hetu visese ca - Kare sīgham bhisajjitam.

13

Sattāhena na guṇam ā labhe - Kriyam aññam payojaye
Pubbesam santa vēgāyam - Na kriyā saṅkaro hito.

14

Jaro samo tu dosattam - Pamehe sama dussatā
Ratta-gumbhe purānam tam- Sukhasādhiya kāraṇam.

15

Nidhānam pubbarūpāni - Rūpāni upasayo tathā
Sampatticeti rogānam - Sabbesaṃ jānane mukhaṃ.

16

Dūrāsannavaseneha - Nidhānam duvidhaṃ matam
Yena lakkhīyate pubba - Rūpaṃ sabbe samādito.

17

Rogha araho dosa - Visesena 'nādhittito
Līṅgamavyattamaṃ pubba - Rūpappattā yāthātathaṃ,
Tadeva vyāttatamaṃ yā - Taṃ rūpaṃ jāyanti tabbidū.

18

Hetu vyādhi vipallāsa - Vipallāsattha kāraṇam
Osadha'na vikāraṇaṃ - Upayogaṃ sukhāvahaṃ.

19

Jāneyyo upasayam so ca - Rogā sātumma uccate
Viparītā'nupasaṃyo - Rogā sātumma saññino.

20

Yathā dutthena dosena - Yathā ca anuvipassanā
Nibbanti āmayassa sā - Sampattīti pakāsītā.

21

Sā sankhyā'tra jarādīnaṃ - Gananā atthātādīnā
Dosānaṃ samacetānaṃ - Vikappo'msōmsi kappanā.

22

Satanta paratantattā - Āmayassa padhānatā
Hetvādi sākalyāṃse hi - Balābala visesaṇaṃ,
Divā ratti utu bhuttaṃ sā - Roga kāle yathābalaṃ.

ITI ROGASĀMAÑÑA PADDHATI SAṄGAHO ATTHĀRASAMO.

THE EXTRACTS FROM

THE COMMENTARY

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The following extracts have been selected from various sections to illustrate the intricate pattern of the present text, its difficulties, and the mode of approach by the commentator. There is a floating tradition in Ceylon that the translation (or the Sinhalese commentary) was also the work of the author, Pasmula Mahāsāmi. This is supported by a reference in the Pañcikā-pradīpaya of Śrī Rāhula Saṃgha-rāja (15th c. A.D) where he speaks of a Sinhalese Sanne of the Bhesajja-Mañjusā. A comparison of the first eighteen chapters with the rest also shows that there probably is some truth in this assertion. The language and the treatment of the subject matter in this section is far superior to the remainder so that one is naturally drawn to the view that the work appears to have been carried out by two persons. A passage in the colophon of the manuscript in the British Museum states that Weliwīṭa Saraṇaṃkara Saṃgha-rāja continued the already existing Bhesajja-mañjusā Sanne from chapter 18 onward. In no other manuscript, as far as I am aware, is this statement to be found.

The manuscripts of the commentary are so full of errors that I have not attempted to give x variant readings in the following passages I have selected. These errors are for the most part copyists' errors. The manuscripts which are now available to us belong to the Kandyan Period, a period during which learning did not flourish to a high extent in Ceylon. That accounts for the copyists' errors and the poor quality of the literature of this period.

Davadabba -Vidhi gāthās 96 - 100.

1. This extract is a word for word ~~par~~ paraphrase except for the sentence at the end of gāthā 98 which says that reference should be made to Upaññāsa-Vidhi for further explanations on 'vātā'.

Savisāhāra - Vidhi (chap. 7) in full

2. This is a chapter which deals with poisons. It should be of interest from a modern medical point of view.. This extract is also a word for word paraphrase and there is no commentarial matter.

The gāthās 13 - 17 are interesting as they describe the effect poisoned food has on birds and beasts. Some of the Sinhalese words in this section appear to be archaic (vide gāthā 25).

Pativisa-vidhi gāthās 1 - 13.

3. There is very little commentarial matter in this section. It appears to me to be of interest from a sociological point of view as a number of things which are absent from Ceylon life today are portrayed here in verse. The type of dish that was taken in the 13th century, the way it was cooked, and the name by which it was known can be seen from these verses.

Of special interest are the references to intoxicating liquor (verses 4, 7).

After verse 11, there is a Sanskrit sloka which enumerates the Eight Great Diseases. I do not know from where it has been taken, but at verse 10, the commentator says that he was quoting from the Cikitsāmata.

Roga (vikāra)-sāmañña-vidhi

This is a chapter which makes a general survey of diseases : their causes, present characteristics former appearance (pubbarūpa), trīdosa, upasaya, samkhyā, vikalpanā, vyaktarūpa, bala etc.,

The importance of the Commentary lies in the fact that it is very much longer, and fuller than the original. It is given in Pali verse and prose in addition to the word for word Sinhalese sanne.

From the literary point of view the commentary can be definitely said to be old. The commentarial verses are in the same style as the original, and in depth of thought and expression they rank very high if not equal to the original gāthās.

96-97-98 රොගරෝගිනං, (රොග ය ආතුර ය යන) රොගරෝගීන්
 දෙදෙනාගේ; බලිකෙ, බලවත් බවක් ඇති කල්හි ද; කවිධික
 ගද, කවිය අධික කොට ඇති වෘද්ධියෙහි ද; අනන්තං, නිරන්තර
 කොට දෙන්නේ යි; අපාන විගුණ, අපාන වාතය කිපුනුකල්හි;
 අනාද, ආගාරයට ආදියෙහි ද; සමාන, සමාන වාතය කිපුනු
 කල්හි; අනාමස්කික, ආගාරයාගේ මධ්‍යයෙහි ද; ව්‍යාන,
 ව්‍යාන වාතය කිපුනු කල්හි; පාතරාසස්, උද්දාන බවට; අනෙ,
 කෙළවර ද; උත්තර, උදාන වාතය කිපුනු කල්හි; ස්‍යමාසස්,
 සවස් බවට; (අනෙ, කෙළවර ද); පාණසම්ප්‍රණ, ප්‍රාණ වාතය;
 දුර්ව, කිපුනු කල්හි; ස්‍යසාධයානප්‍ර, කබලාන කබලාන
 යෙහි ද; විස, විෂ ය; පඤ්ඤ, පඤ්ඤ ය; හිමල, හිමාලය; සාස,
 ශාස ය; කපිප්‍ර, කපි ය; යන මේ කි රොග ඇත්තවුන් කෙරෙහි
 ද; මුහුං මුහුං, ෂෂ්ණශෂ්ණයෙහි; ගොෂ්ණි, ආගාරයන් හා එක්
 කොට; ගෙසණ්, ශාසනය; යොණ්, යෙදියයුතු යි; අරොචක,
 අරුචි රොගයෙහි; විතාගොෂ්ණි, විසිතුරු ගොසනයන් හා එක්
 කොට (ශාසනය යෙදිය යුතු යි.) (මෙහි කි වාතදීන්ගේ ප්‍රභේද
 මූල කි උපන්‍යාස විධිත් බලා දෙන්නේ යි.)

9. ලහුගොජිනං, ලහුව බත් කරනවු රෝගීන්ට ද; කමාකා
 පකහිකාප්‍ර, චෙට්ඨිමෙහි ද ආකෂපක නම් රුජාවෙහි ද හිකා
 වෙහි ද; සුමුහුං, සුමුහු කොට බෙහෙත් යෙදියයුතු යි; උධිපකා
 විකාරප්‍ර, දාසරාවෙන් මත්තෙහි ඇතිවන රොගයන්හි; සොස
 කාල, හිදනවේලෙහි (බෙහෙත් යෙදීම ද); පසස්ති, පසස්ත
 ලබේ.

100 අනාපාතරසො, අනාපාතයාගේ රසයකෙමෙ; කෙජො
 පෙන, උදරාශි වගයෙන්; අගොරකා, රැයක් දවලකින් හෝ;

පළඤා වා, සද්වසක්ඛ හෝ; ඔසකොපි වා, තිස්සද්වසක්ඛ හෝ;
තමා, ත්‍රමයෙන්; සක්ඛමධාතුතං, සත්වත සොමස් ධාතුබ්වත්ත;
යාති, ජාමිණී.

මෙසෙයින් මේ ගෙසජ්ජමජ්ජයා නම් ප්‍රකරණයෙහි සවන
ද්ව ප්‍රචාරවිධිපටිපාටියෙහි සිටි.

7.

සවිසාහාරොති.

“සවිසාහාරො” යන්නෙහි විෂ සහිත ආහාරයෙහි
ප්‍රගෙද්නමි.

1 විසුං, වෙන වෙන; යතො, යම්බඳුවූ; සවිසා ව, විෂ සහිතවූ
ආහාරයෙන් ද; විරුධා ව, විරුධාහාරයෙන් ද; ආමාහාරතො ව,
අමුටු ආහාරයෙන් ද; උකුකුති පඤ්ඤාති, උකට ජාමිණී ද; තෙ,
(ඒ සවිෂාදි ආහාරයෝ); තමෙන, පිළිවෙළින්; පච්ඡායරො, කියනු
ලබෙත්.

2 සවිසො, විෂසහිතවූ; ඔදකො, ඔත; අපරිසංවිසො විය, තො
පරිසංගාමකානු මෙන්; සකො, සතවෙයි; විරොත පච්ඡායරො,
බොහෝකලකින් ජාමිණී; පකො, ජාමිණී කල්හි; පඤ්ඤාතො
පමො ගවෙ, 4 තිබේ පිළිනිවි ගියාක් හා උපමා ඇත්තේ වේ.

3 මජ්ඣරගල, මොනරකරක් හා; තුලා, සද්දාය; උසො, (ඉදෙන
කල හොජනයෙන් නගෙන) උණුසුම් හෝ තොයෙන් ජාමිණී
ඇත්තේයි; මොහ, (කිසිවකින් කිසිවක් සලකාගත නොහැකි)
මොහය ද; මුඤ්ඤා, (ඔත්තාග නොගෙන) මුඤ්ඤා ද; පසෙකදො,
ප්‍රසෙකයායි කියනලද කෙළ ඉතිම ද යන මොවුන් උපද්වන්තේ
යි; වණ්ණදිගිතො ව සියා, (ආහාරය තෙමෙ) වණ්ණගාමකරයාදින්
පිරිහුන්ද වේ; කිලිකො, මොලොක්ඛ බෙලසුල් ද වේ; වණ්ණකා
විතො, පිල් ජාමිණිමෙන් ගවසිගත්තේ ද වේ.

4 ව්‍යංග්‍යානි, (විෂ වීග්‍ර) මව්; අසු, වහාම ; පුස්සනි, වියලෙත්; සාමකාමානි, සමවන්වූ ජාල ඇති වේ (ගෙවත් පලාවන් ජාල වේ) , තහු ව, වී ජාලයෙහි ද; හිත, හිතවූ ද; අතිරික්ත, වැඩිහියාවූ ද; විකත, විකෘතවූ ද; ජායා, ප්‍රතිබලය ; දිස්සති, පෙනේ, නෙවතා, (නොහෝන් ප්‍රතිබලය) නො පෙනෙන්නේ හෝ වේ.

5 චේත, පෙන ය; උධිරාජී, මත්තෙහි රෙඛා ය; සීමනා, දෙකෙටස්වීම ය; තනා, හු නැගීම ය; බුබුදුදසනාවො, බුබුදු නැගීම ය යන මොවුන්ගේ පහළවීම යි ; රාගසාධනා, (රාගය යි කියනලද පදමට තකාල මාව ව ද, සාධනය යි කියනලද දැඩි කොට තකාල මාව ව ද, යන) රාගසාධනයෝ ; විච්ඡින්නා, බෙදීමෙන් ; විරසා, රස නැතිවූ යෙන් ; සාකං, පලා ද ; ආවිසං, ආහාර ද ගෙවත් මත්තාමංස ද ; (විච්ඡින්නා වෙයි රසනැති වේ.)

6-7 රසෙ, මස් රසයෙහි ; නිලරාජී, නිල් හිරි ද ; බීරෙ, ක්ෂීරයෙහි; තණා, තඹහිරි ද; දැඩිති, දික්රෙහි ; සාමා, විලිවන් ජාලඇති රෙඛා ද ; දිස්සතෙ, දක්නාලබේ; තකො, කිලනෙහි; පිතා, රත්වන්වූ ද, අසිතා, කළු වූ රෙඛා ද; සතෙ, සෘතයෙහි; ජාතියසනිහා, ජාත් වැනිවූ රෙඛා ද ; මත්තිති අපි, දිපෙරළිදියෙහි; කපොතාහා, පරෙවි යන්ට බඳු වූ ජාලඇති රෙඛා ද; වූසොදකෙ, කැඩී දියෙහි; තණා රාජී, කළුහිරි ද ; මජ්ඣොදකෙ, රායෙහි ද ජනෙහි ද; කළි, කළු රෙඛා ද ; බුද්දො, මියෙහි; හරි, රත්වන් රෙඛා ද; තෙල, තෙලෙහි; අරුණොපමා, අරුණුවන් ජාලයට බඳු රෙඛා ද; දිස්සතෙ, පෙනේ.

8 ආමානං චිලානං, නො විලිකුන් චිලයන්ගේ; පාකො, විලි කුන්වීමය; මත්තානං, විලිකුන් චිලයන්ගේ; පරිකොටනං, කුණුව යාමය; අලොසුකානං, අර්ථවූ ද විසලනාවූ ද; දාමානං, ලවා යන්ගේ; මිලානානාචිවණ්ණා, මලානිකබව ද විවර්ණබව ද වේ.

‡ ‡ :

‡ :

ද; වසාවිරෝධිත, වසාවිපරාස බව ද (ගෙවත් මුද්දෙය දඩ්ඩිව
ද දඩ් දෙය මුද්දිව ද); මලාස, මාලාදායත්ගේ; වූවිතශාකං,
පවිතාවු අත්තැති බව ද; මිලාති, මිලිකියාවද නොහොත් මලාතික
බව ද; අඤ්ඤාගතකත, අතිත් ගතයත් අතිබව ද වේ.

10 වංකේ, වංකුයෙහි; ක්කමමණිලත, දැවුවත් මඩුලු අතිබව
වෙ; තකු, හුයෙහි ද; පබ්බම, ලොමෙහි ද; සාතනං, කඩිම වේ;
ධාතු, අභරණයෙහි ද; මුත්තික, මුත්තෙහි ද; කඩි, දණෙහි ද;
අඤ්ඤා, ගල්හි ද; රතනෙසු, රුවන්හි ද; මලකතා, මලහුවත්බව ද
වේ; (මලකතා යන තත්හි, අකතා යනු අප්ප ධර්මයං, යන
ධාතුවට සිබයි.)

11 කොහ, ලොහාදිත්ගේ සිතිලු බව ද; වසාව, පහස ද; පහා,
ගොහාව ද (යන මොවුන්ගේ); හාති, විනාශය ද වෙ; මකිකාමයං,
මැටිවලං; සසහං, ප්‍රහසනික වේ; ගරදෙ, විෂදුත් පුරුෂතෙමෙ;
සාව, කළුවු; සුකාසො, වියවිතාවු මුඛ අතිවත්තේයි; විලකො,
(වත් දියවත් බලානෙසිටින බවින්) ලක්තත්තේ; දියං පසතෙ,
ඒ ඒ දික් බලා.

12 සෙදාවෙපවුමා, ඩාදිය හා වෙවුච්චි අතිවේ; වංකේ, වංකුයෙහි
වෙයි; හිකෝ, හිසපත්වුයේ; බලති, බසෙහි පතිලෙයි; ජුඤ්ඤා,
කොට්ඨාසගති; අභි, අභිය වතහි; සවිසං, විෂ සහිතවු; අනං
පකා, බතට පැමිණ; චිකාවකො, චික විටත් සිසැටිමි අත්තේ;
අති වූටති, අධික කොට පුපුරයි.

13 සිබ්බිකණිග, මොනරකරකට බලුවු; වූමකි, දුමි හා ගිනිසිලු
අත්තේය; අතකි, ගිනිසිලු තැනි ගෝ වේ; උග්ගාගකිවා, උග්ගු ගද
ගෝ අති වේ; මකිකා, මැස්සෝ; ගුකා, (ඒ බත) අනුගවකො;
මියකො, මියෙත්; කාකො, කපුවු; ධිඤ්ඤා ගවෙ, ක්ෂිණකිර
අති වේ.

14 දැනුනුයේදී, දැනුනුයේදී, ගිරව් දැනුනුයේදී,
තං දික්ක, ඒ විෂ විශ්වාස දැන; උකුණුනි ව, හටගසද්ද;
ජීවංජීවය, ජීවංජීවයාහට; ගිලානි, ගිලන්බව වේ; හංසෙ, හංස
තෙමෙ; හුසං පකාලනි, අතිගයින් පැතිලේ.

15 වකොරය, ඇටිකුලාහට; අකිවෙරණං, ඇස් රත් පැහැය
පෙරළියෙයි; කොඳුන ව, කොස්ලිහිහට; මදෙදෙය, මදය
පහළවීම වේ; කපොත, පරවියෙද; කොකිල, කෙවිල්ලෙද;
දැකු, තුලුලෙද; වකාචාක, සක්වලිහිහට ද (යන මොහු);
අසු, වහා; ජහනි, ජීවිතය හරිත්.

16 මජ්ඣරු, බලල්තෙමෙ; උකුණුගංයනි, කළකිරීමට පැමිණේ;
වකරු, වජුරතෙමෙ; මිශ්‍රං මුඛනි, පූර්ණය මුදයි; මයුරු,
මොනරතෙමෙ; තුසෙ, සතුටුවෙයි; තං දික්ක විසං, ඒ මයුරයා
විසින් දක්නලද විෂය; මකුතෙජං හවෙ, මදවු තෙජස් ඇති වේ.

17 ඉති, මේ කාරණයෙන්; සවිසං අනං ඤාන, විෂ සහිතවූ
ආහාරය දැන; තෙන, ඒ විෂ සහිත ආහාරයෙන්; ධුද්දුජනාවෙ
අපි, ඤානප්‍රාප්ති ද; යථා න විපජ්ජනි, යම් පරිද්දෙකින් තො
තසිද්ද; චිවං, චිපරිද්දෙන්; සතිසුතො, සොතිසු යි නියතලද
සිහියෙන් යුක්තවූයේ; චජෙය, හරින්නේ යි (හෙවත් විෂාහාර
රොගාසනියට හා විතාපයට කාරණ වන බැවින් යම්කිසිවෙක්
අනුභව නොකරන පරිද්දෙන් හරන්නේ යි.)

18 වුට්ඨතු, ස්ථිතියෙහි; කණු, කණුනි ද; දහ, සම්බන්ධය ද;
උය, ප්‍රදේශ දහ ද; ජර, හුණ ද; සංයොග, බිබිළි සහිතවූ;
සුකයො, සිරිහිම ද (යන මොහු වෙත්); තබ්බෙමහුනි, තබ්
බෙමයන්ගේ පැළීම ද වේ; සොචා, සොචය ද වේ; සෙකදි,
පරිසෙකදිහු; විසතාසන, විෂ වතසන්නේ වෙත්.

19 තත්ව, විභි; සෙකාවතදනසෙහි, හිරිවේරිය සඳුන් යන
මොවුන්ගේ යෙහය ඇත්තාවූ; සසෙවවක, මුවකිරියවල්
සහිතවූ; තළිසපක, තළිස්පතුරු හෙවත් පහුරුතල් ද; කුඩ,
උපුල් කෙළ ද; අමතදිහි, කිදිය යන මේ ඇදිත්; ලෙහාව,
ආලෙප ද; පසකාව, ප්‍රශකායෝ යි.

20 වකගෙ, (සවිෂාහාරය) මුඛගත කල්හි; ලාල, කෙළවැහිරීම
ද; ජිවෙහාසිප්පක, ජිවෙහාසිප්පයන්ගේ නොවලඹුවීමෙන් අත්හි
ණතාව ද; ලාස, ප්‍රදෙහ දහය ද; විවිවිමයනං, මුඛයෙහි සුරු
සුරු යන අනුකරණ ඇතිවීම ද; දුකහංසෙ, දත් සිරිහිම ද, රස
ඤ්ඤං, රස නොදැනීම ද; හනුකවිමොව, හනුතදවයාම ද වේ.

21 තත්වං, ඒ මුඛගත විෂයෙහි; සෙකාදිහි ව, හිරිවේරිය ඇදිත්;
ගණුසෙ, මුඛකබල ද; විසහරෙවිධි, විෂහරන ප්‍රතිකාර වේ;
ආමසයගතෙ, (විෂය) ආමසයගත කල්හි; සෙද, ඩාදිය සෙල්වීම
ද; මුඛය, මුඛිභව ද; අධාම, බඩපිපීම ද; මද, මත්වීම ද; හම,
සිසුරීම ද යන මොහු වෙත්.

22-23 ලොමහංසෙ, ලොමුදහගැන්ම ද; වමි, වමනය ද; දහෙ,
දහය ද; වක්ඛුහදයරොධනං, වක්ඛුස්භාදය දෙදෙනාගේ වළකීම ද;
අධානං, හකාපාදාදි අධායන්ගේ; බික්ඛුහි, බික්ඛුන් විසින්; උඤ්ඤ,
රැස්කිරීම ද වේ; පකාසයගතෙ පුත, තවතත් පකාසයට ගිය
කල්හි; අනෙතවණවමනං, නොයෙක් පැහැ ඇති වමනය ද;
මුතයාහි, මුත්‍ර බෙහෙත්කොට යාම ද; අතිසාරනඤ්ඤ, අතිසාරය
ද; තඤ්ඤ, ආලසය ද; කිසකං, කාගබව ද; පණ්ණිකං, පඩුවන්
බව ද; උදරං, උදරය ද; බලසකිසෙ, බලසකිය ද වේ.

24-25 තෙසු, ඔවුන් තෙරෙහි; වනාවිට්ඨාය, වමන විරෙක
 කළාහට; හළිඳු, දෙකසා ය; කටහි, කළගස ය; ගුළු, උත්
 සතුරු ය; සිඤ්චාරික, කවිතික ය; නිශාච, තුවරිය ය; වණික,
 සුත්උපදිනා ගසකොළ ය; සතපඤ්ඤා, හිතණ ය හෙවත් යාපුර
 ය; තණ්ඩුලියකවුලානි, සුවතුරවුල ය; තුණ්ණාචණ්ඩං, කිකිළිබිජු
 පොතු ය; අවගුණං, බෝදිඥාපය යන මෙවුන්; විසසනියා, විෂ
 යාගෙ ගානිය පිහිස; නාටන, නග්ගයෙහි ද; අඤ්ඤා, අස
 ගුමෙහි ද; පානසු, පානගෙහි ද; යොජයෙ, යොදන්නේයි.

26 උච්චසුඛය, වමන උච්චයෙන් උච්චගුඛිය කළාවු; තවා,
 විසේල; අබ්බසුඛය, (විරෙක උච්චයෙන්) අබ්බගුඛිය කළාවු; විස
 පිතය, විෂ පුවාහට; කාලෙ, අනාපාතයෙන් සංසර්ගවූ කල්හි;
 හදයසොධනං, හදය ගුඩකරන්නාවු; සමධුං, මධුසහිතවු; තණ්ණං
 වුණං, තඹයෙන් පානවූ වුණිය ද; දදෙයා, දෙන්නේ යි.

27 හදයෙ, හදය; සුඛෙ තු, ගුඩවූ කල්හි වනාහි; හෙමවුණ
 යා, සමිණියා සමානවූ සුණු; සාණං, සාකක් ද; පායගෙ,
 පොවන්නේයි; හෙමපායෙහි, හෙමයා පුවහුගේ ගරිරයෙහි; විසං,
 විෂයතෙමේ; අභුජෙ, පිටුපිපතෙහි; අභුජිය, ජලය මෙන්;
 න සජ්ජතෙ, තො රදන්නේ යි; අයුච විපුලං ජායතෙ, අයුෂය ද
 විපුල වේ; ගරෙපි ච, කාලිම විෂයෙහි ද; අයං විධි, මේ විධිය යි;

මෙසෙයින් මේ ගෙසජ්ජමඤ්ඤා නම් ප්‍රකරණයෙහි සත්වන
 සවිසාහාර විධි පවති සඟ්ගය තිබේ.

“පටිවිසං” යන්නෙහි පතිවිෂ නම් කිමයත්; සපිවිෂ හිටි වහානම්
ආදී විෂය යන මෙකී විෂ හැර සමහර ආහාර භාග ඖෂධාදිය
චිත්ථිමෙන් දෙවනු උපදනා විෂය ප්‍රතිවිෂ නම් වෙයි.

එහි ප්‍රභේද මතු කියනු ලබේ.

1 ගරවිකෞපමං, ගරවිෂ දෙකට බඳුනු; විරුධං ආහාරං වආපි,
විරුධවු ආහාරය ද; ජඤ්ඤා දන්නේයි; චිරණිනල, චිධරුදරෙහි
හිත්තෙන්; තතෙල, ඒ චිරණියාගේ තෙල් හා; විපකා, පිසන
ලද; මොරතිත්තිරෙ, මොරමස් හා වටුමස් ද; ගොධා, ගොයින් හා;
කපිඤ්ඤල, හිතපෙදීමස් ද; තුලා, සමවු; මධුසංචි ව, මී හා
හිතෙල් ද; වජ්‍රයෙ, දුරුකරන්නේ යි.

2 කංසභාජනෙ, ලෝවලදෙහි; දසරක්ඛිසු වුසිතං, දසරාත්‍රියක්
කිබු; සංචිං ව; හිතෙල් ද; මකිකයා, මධුවට ද; නහභාසො,
අහස් දැනට ද; උණමුනෙ, උණ පලයාගේ; අනුභතං ව,
අනුභනය ද; (හෙවත් හුණුව පිම දුරුකරන්නේ යි.)

3-4 මධුනෙ, මීයට; මානන තුලා, තුලාකිරීමෙන් සමවු;
සලීලං, ජලය ද; සතං ව, සාතය ද; විසං, විෂයි; මධුනා සධිං, මී හා
චිත්තකට; වරාහං, උරුමස් ද; තථා, එසේම; මුලතං, මුලුඅල
(හෙවත් මී හා තෙළිමස්) ද; මජ්ඣන, මජ්ඣයා හා සමග; බලාක
මංසං, කෙස්මස් ද; දධිනා දී හා චිත්තකට; වරණ්‍යුධං, තුනුව
මස් ද; ගුලෙන, උක්සතුරු හා චිත්තකට; කාකමචිං ව, කුත්
මේරිය ද; මජ්ඣන සහ, රා හා චිත්තකට; උපොදානෙ, බෙල
ගෙඩි ද; ආරතාලෙන, කඩි හා චිත්තකට; සක්කුලිං ව, ලෑදු ද;
ගුලසංහිතං, ගුලයෙන් යුක්තවු; මීතං ව, මස් ද; තාදයා, තො
කන්නේ යි.

5 මෙවැනි, මෙවැනි ඇතුළු විය ද; දැඩි, දැඩි; මෙවැනි, මෙවැනි යන
මෙවැනි හා ද; තුළකෙටින, කළත් හාද, හෙවත්කෙළව් හාද; අනි
ලෙන ව, ඇමුල් හාද; සාක, සාකානිහා ද; පිඤ්ඤානානිහි, තල
වුරුවට ඇදි පිඤ්ඤානානිහිහා ද; හියෙය, බොහෝ සේ; බීරං
විරුණකය, කිරි විරුඩ වේ.

6 පියඬුකක, පුටුගුය යි කියන ලද රුක්මල් කල්කයෙන්; දිඩ
කො, ගල්වනලද ගරීර ඇත්තේ; බීරහොපනං, කිරිබත; න
ගුඤ්ඤ, නො වළඳන්නේයි; කටුතෙලෙන, හඬතෙලින්; පකානි,
පිසනලද; කාපානානි ව, කොබෝමස් ද; වජ්ජය, උරුකරන්
තේ යි.

7 පිකොන, ඒ ඒ සතුන්ගේ පින් හා චිත්තකට; ආමමංසානිව,
අමුමස් ද; සුරාය, සුරාව හා චිත්තකට; කිසරානිව, තලකිරිබත් ද;
මිනධානව, මිනධානයන් හා; චිකතො, චිත්තකට මත්තයන් ද;
(මිනධාන නම් මස් බිජු තිබෙන පයිය යි) සන්නිසා සහ, ගිතෙල් හා
චිත්තකට; තකාඤ්ඤ, මොරු ද උරුකරන්නේ යි.

8 විරියෙන, විරියයෙන් ද; රසෙන වා, රසයෙන් ද; චිවංචිධ
විරුඩානි, මෙපරිද්දෙන් විරුඩවූ ළමයන්; මොහෙන, අඤ්ඤයෙන්;
ගුකා, අනුභවකොට; ව්‍යාධිං වා, ව්‍යාධියට හෝ; මඤ්ඤමෙව වා,
මරණයටම හෝ; ගඤ්ජය, පැමිණෙන්නේ යි.

9 විරුඩාසනපෙ, විරුඩාසාරයෙන් උපන්නාවූ; රොගහ, රොග
යන්; ජද්දිවිරෙකතො, වමන විරෙක දෙකින්; ජයෙ, ජයගන්නේ
යි; දිකානිතොව, දිකාවූ අනි ඇත්තවුන්ට ද; බලිතො, බල
ඇත්තවුන්ට ද; සතුමො, සත්ම බවත් ඇතිකල්හි; න විරුණකි,
අපථා ගොපනය විරුඩ නොවේ.

(තිබ්බාමතො, විතිත්තාමතයෙහි මෙසේ කියත්)

10 අතිත්තමංවිසං, සමභවිෂයතෙමෙ; වාචරං, සාවචරවිෂය;
 ජයාමංවෙති, ජයාමවිෂය යි කියා ද්විධා, දෙපරිද්දෙකින් වෙ යි;
 තිත්තමකා, කත්තවිෂය වනාහි; විවිධෙසධස්සාධිතං, නොයෙක්
 ධාමය සාමග්‍රියෙන් සිද්ධකරනලද්දේ; ගරසඤ්ඤා, ගරසංඤා ඇත්තේ
 යි; තං, ඒ කත්තවිෂයතෙමෙ; යොගවසෙන, යොගවසයෙන්; ආප්පු,
 වහා ද; වීරා, බොහෝකලකින් ද; වීරතරාච, ඉතා බොහෝකලකින්
 ද; ගනි, නසා.

11 වීරධමසනං, වීරධ ආභාරයතෙමෙ; විචේධං, විසජිය;
 සෙච්චි, සෙච්චිය; මදා, මත්වීමය; විද්‍රව්, විද්‍රවියයි කියනලද ගඬය;
 ගුණා, ගුල්මය යන මෙකි රොගයන්ට; හෙතු, කාරණාවුයේ;
 තෙජෝ, තෙජසය; බල, ගරීර බලය; සති, සාති; මති, ප්‍රඥාවය;
 ඉන්ද්‍රිය, පඤ්ඤාන්ද්‍රියය; විතතාසෙ, විතතය යන මොවුන්ගේ
 විතාශය ද; ජරං, චිරය ද; අසපිත්තං, රත්පිත් ද; සොසඤ්ඤා,
 සෝසය ද; මඤ්ඤාමපි, මර ද; අභිමහාගදෙව, අභිමහාරොගයන් ද;
 දුර්භා, දෙන්නේ යි.

වාතබ්බාසාමරිකුෂා මෙහෙදරහගඤ්ඤා

අශීංසිග්‍රහණිත්‍යජේඛා මහාරොගාසුද්ධකරා - යන මොහු
 අභිමහාරොග නම්.

12 වංකමතිවිසෙ, කප්පරවිෂයෙහි; රඤාකුසුමජෝ රසො,
 තෙහෙල්මලෙහි යුස ද; කපිකේ, ගිවුච්චමදා පැන් ද; අව්චා, නො
 හොත්; ජඤ්ඤා, දඹපැන් ද; පානා, පිමෙන් ද; ලෙහා, ලෙහෙකිරි
 මෙන් ද; විලෙපාචා, ආලෙපකිරිමෙන් ද; හිකො, පඨා යි.

13 සොචිරසාලිමුලඤ්ඤං, කාඨිසහිතවු ගෙයන්වුලින්වු විකාර
 යෙහි; ජඤ්ඤා, දඹ ද; උසිරං, සුවදහොට ද; මධුකං ව, වල්මි ද
 පඨා යි; සකඤ්ඤා, කාඨිසහිතවු; සකඤ්ඤා, කප්පරසහිතවු; -1
 වාතකෙන, සප්පන් ද; අලි, කිකිරිඳිය ද; වතස්සති, දිඹුල් ද පඨා යි.

කිරියෙහි, සමෘද්ධි දෙසන, සමෘද්ධි පාත්‍ර හා දෙස ඇතිබවද;
 පමෙහෙ, ප්‍රමෙහෙයෙහි; සමෘද්ධි, සමෘද්ධි බවද; රක්‍ෂා
 ගුණ, රක්‍ෂා ගුණයෙහි; පුරාණත්‍වය, පුරාණ බවද; හෙවත් පරණව
 ගිය බවද; පුරාණත්‍වය කාණ්ඩය, පුරාණත්‍වය බවට කාණ්ඩය;

නිදන, පුරාණත්‍වය - රක්‍ෂාපසයෙහි තබා
 සමෘද්ධි වෙති රෝගය - සමෘද්ධි ජාතයෙහි මුළු

නිදන, නිදනය; පුරාණත්‍වය, පුරාණත්‍වයද; රක්‍ෂා, ව්‍යාකරණයද;
 හෙවත්ගුණයෙහි වැදගත් සිටින රක්‍ෂාද; උපසය, උපසයද;
 තබා, වසේ; සමෘද්ධි, සමෘද්ධියද; යන මෙවන් පස්දෙන; සමෘද්ධි
 රෝගයන්, සියළු රෝගයන්ගේ; ජාතයන්, දැනටමත්, මුළු, උපසය;

පුරාණත්‍වයෙහි - නිදනයේ පුරාණත්‍වය
 යන ලකිය. - රක්‍ෂා සමෘද්ධි
 රෝගයන්ගේ දෙස - පිපෙනුයේ
 ලිඛිත මතයකට පුරාණත්‍වය යටතේ
 තදව ව්‍යාකරණය යන රක්‍ෂා ජාතය තබා

ඉහත, මෙහි; නිදන, නිදනයෙන්; පුරාණත්‍වයෙන්, පුරාණත්‍වයෙන්
 වසයෙන්, හෙවත් පුරාණත්‍වයෙන් යන මෙවන්ගේ වසයෙන්;
 පුරාණත්‍වය, දෙපරිද්දෙන්දෙක ලදී; හෙවත් පහළ වන්නාවූ
 ව්‍යාකරණයට ව්‍යාකරණයෙන්, ආසන්නව නිදනයන් වෙයි; ව්‍යාකරණය වූ
 ප්‍රකාශ දෙකට කාණ්ඩය ආශාර විශාලය, පුරාණත්‍වය වෙයි
 යනු හැටිය; සමෘද්ධිය. , අධිකව දෙසයෙන්

ප්‍රකටවීමෙන් හෙවත් දැනටමත් ව්‍යාකරණ බවට පැමිණියා; තබා,
 වී කිරුර කිරුර දැනට; රක්‍ෂා ජාතය, රක්‍ෂා දැනට;

හෙතු ව්‍යාධි විපර්යාස විවිද්‍යා සංකීර්ණය
 සමෘද්ධි විශාලත්‍වය උපසයෙහි පුරාණත්‍වය
 ජාතයෙහි පසයෙහි සමෘද්ධියෙහි මුළු
 විපර්යාසයෙහි රෝගයෙහි සමෘද්ධිය
 යන පුරාණත්‍වය දෙස යටතේ විපර්යාස
 නිදනයන් යෙහි සමෘද්ධිය ප්‍රකාශය

සංඛ්‍යා විකල්පා පත්‍රිකා බලංකලොති පවධා

හෙතු, නිධානය හෙවත් කාරණය; ව්‍යාධි, වාත පිත්තාදි ව්‍යාධිය
යන මොහු දෙදෙනාගට; විපත්‍රාස, විපයභීසවුද; විපත්‍රාසකී කාරිතං,
විපත්‍රාසයන්ට විපත්‍රාසකීය කරන්නාවුද; ඔසධං, හරිතකායාදි වෘෂධයන්
ගේද; අත්ත, රත්ත සාලයාදි ආහාරයන්ගේද; හෙවත් රත්ගුලෝ ආදි ආහර-
යන්ගේද; විහාරානන්, ව්‍යාධියට විරුධ නොවනසේ විසීමයයි යන
මොහුන්ගේ; පුබ්බතං, පුබ්බ චිලවන්නාවුද; උපයෝගං, සෙවනය; උප-
සංභුතෙය්‍යා, උපසයයි දන්නේයි; සොච, ඒ උපසයද, රෝගාසාදුමා
මුඛිතේ, රෝගාසාත්මයයි කියනු ලැබේ; විපරිකෂුපසයො, විපරිතවු
අනුපසයනෙම; රෝගා, රෝගයන්ට; ආදුමා සංඝාදිතො, අසාත්මයයි
දන්නාලදි; යථාච, යම් පරිද්දෙකින් ශරීරයන් නිවෙඩියද.

..... ගුණ හෙවත් බර ද්‍රව්‍යාදීන් කල්පනා
කටයුතුයි. එහෙයින් සියළු රෝගයෙහි දෙසයන් කිපෙන ප්‍රකාරයෙ
තුළුවුවාහු හෙවත් චිකිත්සා සප්‍රියවුවාහු නොවෙත්, . ඒ ප්‍රභීයගේ
දෙදව වසයෙන් හෙවත් කුසල වසයෙන් කිසි ගුණයක්හුගේ
අධිකකියයි කිසි ගුණයක්හුගේ මනාවීමය. එසේම වන සියළු රෝග-
යන්ගේ අංසඅංසි කල්පනාවෙන් රෝගයංගේ අනන්ත බවද විකිත්සා
නොකොටගනි බවද කල්පනා කටයුතුයි.

සතනන්ත පරතභීතන්තා ආමයස්ස පධානතා
හෙත්තාදිසා කලයාං සෙති බලාබල විසෙසනං
දිවාරකු පත්‍රිකාං ආසා රෝගකාලෙ යථා බලං

සතනන්තා, මේ පඤ්ඤායෙහි යටති කිත්තනු පර තනනු හෙයින්;
ආමයස්ස පධානතා, ව්‍යාධිහුගේ ප්‍රධාන බවටේ; හෙත්තාදි, නිදන පුළු
රුදාදීන්ගේ; සාකලයාං සෙති, සාකලයයෙන් හා, අවයයෙන් හා; බලාබල
විසෙසනං, රෝගයන්ගේ බල අබල දෙකෙහි වෙනසයි; රෝගයන්
සාසා කියනලද නිදනයෙහි සකල ධරුපයෙන් ඒ රෝගයන්ගේ

බලවත් බවය, අවයව භිරූප භිරූපයෙන් උපන් ව්‍යාධිහ්‍රගේ
බල නැති බවදැයි පූර්වපාති සතර දෙනාමද මෙම මූලයයි, දිව,
දවල; රක්, රුහියය; උතු, පාතය; ගුක්ක, කූමය යන මොවුන්ගේ අ

நிதிக்கெல்லை ௨௦௦௦ நிதியறிக்கை அளித்த படிக்கோவை விவரம்.

හදුන්ස ගඟොකොද, ජාටින නෙවෙවිරොස
 මෙහි- බොකි සුමනනං ධාත්ත හෙද, පිලන මංසජං

භූතලාංකි තාපනි ජ්‍යෙෂ්ඨං තත්ත නිසංසා
සංඛාතං තෙදුතං මුඛ චෙදුතා විරසාසානා

කපාට්‍රිබන්ධන මලානං අසප්තකං
චිකාගත වසානි නමුක්ත පුරිසත,

පටුනකට තබා විකුණ දෙනු ලබන
 කළු පැහැති පත්‍ර විකුණ

හංසයා ලොවට දකුණු සුළඬුට වූ ශාසන
ප්‍රචාරයට පළාපොසැතිවූ විකල්පයට නිලසේර

බිනෙන ව්‍යාපාරයෙහි පළමුව කටුකයන්
 නායකයන් වශයෙන් හඳුන්වා දුරි,

୧. ଶିକ୍ଷା ଶାସ୍ତ୍ରରେ ଉଲ୍ଲେଖ କରାଯାଇଥିବା ଶିକ୍ଷା ଶାସ୍ତ୍ରର
 ଉଦ୍ଦେଶ୍ୟ, ଶିକ୍ଷା ଶାସ୍ତ୍ରର ଲକ୍ଷ୍ୟ, ଶିକ୍ଷା ଶାସ୍ତ୍ରର
 ଶିକ୍ଷା ଶାସ୍ତ୍ରର ଶିକ୍ଷା ଶାସ୍ତ୍ରର ଶିକ୍ଷା ଶାସ୍ତ୍ରର ଶିକ୍ଷା ଶାସ୍ତ୍ରର

සෙසල, තිසාසල ගම මහිතනාව පිහිටි,
විසාස අරුති ජලයාං සොනොරොසොසල ගම
පසසො මුට් සාද්ධනං සාසන සුරොස,

හදුරුදු, සහසර, සහ, හර, නඩු

අලු පුස්ත පිටකා තනුදෙදෙන ප්‍රකාශව,

කාලෙ යටිසං පබ්බතං පවුත්තිවුඤ්ජරවචං

නිදා නතරානුපසංඝාත සිදුසිදුණා ~~එමගින්~~ ~~සිංහල~~ ~~මානව~~
 විපරිතොස පසාදින

සථාන ෧෦෦ සංසරණ ජරා සංසරණ භූමි,

ප්‍රධානී වූයේ වව්දානා මොහ කණ්ඩායම සාකච්ඡා පවත්වා
 උනන්දු වූයේ විශාල වශයෙන් ප්‍රමුඛයා වූ -

දැඩි පුරුකුඩා,

තව වතකව වීනං දැහැදිගෙපු දුක්කරො
 සිතාදෙනහු පිනෙන්න කට්ටියන්දිත සොසිනෙ,
 සකෙත අභිලක්ක වුළු මදෙ, තනාව භයනෙ
 දැහැදෙ, පුනරනෙතු තනැසි වට්ටියලා,
 ආගනු රහිසකසි සහසාහි වයනෙ
 වතු ධාත්ත කට්ටිය දැහැදි ගහි සාතලො,
 සමකෙට්ත හිතං වායු හීයො රක්තං පද්මසයං,
 සව්වභාසයපටෙ වණං සරුපං කුරු කෙ රජ,
 ගහවෙසෙ සසිං වීසං කොටහි සොත කාමලො
 අහි සංගා ගහෙතැහිං අකසාහස රොදනං
 ඔසවි ගතකලො වුළු කෙපකා වසිරො රුහු,
 පිය වුළුහි සරස කවතදුහු රොගද,
 කොඩ කලො වුඩ රුහු පලාපො ගය සොකලො,
 තව මොහො රුචි දැහැ ලුණු හිදුස තිකියො
 ගහ දෙසනිපාතස ගයදෙ.
 කෙපි පිකස ගෙතුසා පාහි වාරහු,
 සනිපාතසරාසොත තෙ අසක තවවත
 තහුහි වාර මකෙහි හුය මාතස තපහි,
 පුඩවෙතො තතො දෙහො තනාවට්ටිය මාතතො
 වුළුදුගහි දුක්කස අනිහං වට්ටිනෙ ජරො,
 වට්ටි ජරොට්ටියදිය සමතවි වීකෙ පුණ
 සාරිකො මාතසො සොමෙ තිකොතො බහි තිසරො,
 පාතතො විකතෙවෙව සාධියොව අසාධියො
 සාමෙහි රාම කෙවෙහි තෙසවෙ වුඩරෙ වීජුං,
 පුඩං සරිරෙ සරිරෙ තපො මනසි මාතතො
 පවතෙගොගවා හිතො සිතො සෙණ දුතො ගවෙ,
 දැහැ පික දුතො වීසං වීසොතො තිසරො පුණ
 ජරෙ විකරා අධිකා අතො බොහො මලහො,
 බසිරෙ වකිහි ගහොතො පෙපිව දුසාධිත
 වස වසන මදුසු වාතදි පාතතා තමා,

වෙනතොක්කෙහි පුද්ගලයෙකු හිමිව පාතතො නිල,
වසාපුරා -----

වුත්තියෙන්; නහිඅත්, නොම අති; සමුදාන විසෙසනො, හෙතුවිසෙස
යෙන්; තුවෙන, කිපියා; යො වුව දෙයො, වුව දෙසම; ධාතානොතිව,
සොන විසෙසයන් කරා; ආගම, පැවිණ; බහු විකාරෙ කරා, බොහො
විකාරයන් කෙරෙ; තයා, එහෙයින්; පිකාරණ, රොගයද; පක්ඛං, ප්‍රකුතියද
ද; අධිධාතානොතිව, රාගයගේ, ආධාර විසෙසයෙකු, හේතු විසෙසයෙකු
කුඩා, දැන, පිසං, වහාම; හිසංගතං කරෙ, පිළියම් කරන්නේයි;

සත්තාගෙන ගුරුන් ලාභෙ ක්‍රියමංකුං පයොජයෙ
පුබ්බං සත්තවෙශයං නක්‍රියසං කරෙතිනා,

සත්තාගෙන, සතියකින්; ගාතලගෙ, යොගයාගේ හෙවත් වෙදකම්
කිරීමෙන් ගුණයන් නොලත් කල්හි; අංකුං ක්‍රියං, අතින් ක්‍රියාවන්
හෙවත් අතින් වෙදකමක්; පයොජයෙ, යෙදුන්නේයි, හෙවත් පිළියම්
කරන්නේයි; අවච්ඡි දවස් යෙදියයුතුද යත් එසේ නොකටයුතු
බවින් වුවලකියත්; පුබ්බං, පූර්ව අවුසබ ක්‍රියාව හෙවත් පළමුකළ
සාධනයාගේ ගුණයන්; සත්තවෙශයන්, උපයානවු හෙවත් සන්තිප්‍රනු
ච්ඡස් චේතස, අතිකල්හි, හෙවත් දෙතුන් දවසක් ගියකල්හි අතින්
සාධන ක්‍රියාවන් නොයෙදුන්නේය යනු හැටිය; ක්‍රියා සන්තරො, යොග
ක්‍රියාවන්ගේ විග්‍රවීම; නහිතො, හිතනොවේ,

ඡරො සමොතු දෙසනං පමෙහෙසමුපුසාන
රත්තගුබ්බෙ පුරානං පුබ්බං සාධිය කරනං

ඡරො, -

පතිනවු ධිජය කෙතෙක් කලකිනුත් ඡලය පහලවු කළ අංකුර වන්
තක් මෙන් කිසි සරිර ප්‍රදෙසයෙක්හි සචිතවු දෙසය අපච්ඡ ආශා
දින්ගේ සමවයෙන් විකාර කරන්නේ දුර්විදන නම්වෙයි යනු කිසි
නොකාන්ගේ මතයයි, හෙවත් සමහර ආධ්‍යාත්මිකතෙකුන්ගේ දැක්මයි;

යෙන පුච්චිරුසං, යම් පුච්චිරුසයත් කරණකොටගෙන; සබ්බසං, රුපාදී
සියල්ලට; අදික්ඛා, පලවුනොට; රහො, උපදින්නට නිසිවූ; රොගො, රොගය
තෙම; දොස විසෙසෙන, විසිනොවූ දොසයකින්; අනධිඤ්ඤා, නොපිහිටන
ලක්ෂණ; ලක්ඛියතෙ, දක්ෂණයකි; වායාධිතං, වායාධිත්තේ; යථායවං,
භවිතිය භවිතියභරුස නොගුත්ත; අප්පකා, භිරුදිත්තේ අප්පකව හෙයින්;
අව්‍යාකලිංගං, ප්‍රකටවූ ලක්ෂණයකින්; තංපුරුසං, ඒ පුච්චිරුස නම්වේ;
ඒ පුච්චිරුසයතෙම නිසිවෙත් ගරිරය නිසිවෙත් මානසිකය නිසිවෙත්
ගරිරකමානසිකයයි කියා ත්‍රිවිධ වේ.

ආලයා මුඛවෙරයා ගතා ගොරිචුඤ්ඤානම්
ආශ්‍රවශ්‍රුති ආකූල නෙත්‍රතා

යනමෙ ආදී භරුස භිරයෙහි ආලසාමුඛ වීරස බවය ගාත්‍රවර
බවය ගිගුර්වය කනනොආසිමය තේත්‍රය අල්ලියමය යනමේ ගරිරික
පුච්චිරුසනම් වේ, අරති හිතොපදොසෙහි අක්ෂමකය යනාදිය මානසික
පුච්චිරුස නම් වේ, අකීලෙවනසෙහි ප්‍රියද, මධුර පක්ෂයෙහි වෙසයද
යනමේ විප්‍රකාශය පුච්චිරුසනම් වේයි ම පුච්චිරුස-

තථ, ඵපරිද්දෙන්; අනුච්චිසප්පකා, අතිශයන්තවූ; යථාප්‍රධාන, භවකරන
යන්ත්‍රයකි හෙවත් තෙමෙම නිසියවූ; දොසෙන, දොසයෙන්;
ආමයසා, රොගයාගේ; යාතිධනිසා, යම් අමිතිමෙත් අඬ; ඵසා, හොතොම;
සප්පකිති පකාසිතා, සප්පකාසයි ප්‍රකාශකරනු ලැබේ; සා, ඒ සාසප්පකාසිය
තොමො; සංඛයා, සංඛයාය; විතප්පො, විතප්පයය; පහුත, ප්‍රධානය; බලං,
බලය; කාලොති, කාලයයි; පච්චා, පස් පරිඥෙකින් වේ;

සාසංඛයාහු ජරාදිතං ගතතා අභිතදිනා
දොසනං සමවෙතනං විතප්පොසාසි කප්පතා

අහු, මොවුන් අතුරෙහි; සංඛයා, සංඛයාව වනාහි; ජරාදිතං, භිරුදිත්තේ;
අභිතදිනා, අභිතදි ගන්නා; ගිතිමයි හෙවත් මානසිත්තයාදි අක්ෂමක
යයි; මතං, දන්නාදි; සමවෙතනං, එක් වායාධිසෙත්ති රැස්වූ; දොසනං,
වායාදි දොසයාගේ; අංසංසිකප්පතා, අංසඅංසි දෙකිංකරන කප්පතා
තොමො; විතප්පො, විතප්පනනම් වේ; -----

මේ ව්‍යාධියෙහි ව්‍යාධි නිපෙන්නේ කිසිකලෙක්හි අධිකවූ රුක්ෂ
ගුණයෙන, කිසිකලෙක්හි ලඝු ගුණයෙන) හෙවත් ගහලේදු ගුණයෙන,
කිසිකලෙක්හි චිතගුණයෙන, කිසිකලෙක්හි විගුණයෙන, කිසිකලෙක්හි
කුංගුණයෙනැයි කියා ගුණගුණයන්ද, ගුණා ඇතිවූ දෙයයාගෙනැයි
ව්‍යාධිගෙ අංස අංසි කලානවයි; මෙසේම කවුක අම්ල උණ
නිෂ්පාදිත් කුපිත පිත්තය තෙමේ කිසිකලෙක්හි අධිකවූ චිතරුක්ෂ
ගුණයෙන කිසිකලෙ ---

....., යථාමලං, දෙයවූ පරිදිදෙන්; රෝගකාලෙ, ඒ ඒ
රෝගයත් උපදින කලැයි සේයි;

ඉති රෝග සාමකෂ්‍ය පටිති සංගහො අධාරසමෝ.
මෙසෙයිත් මේ සෛෂ ගෞසඡ මජ්ඣනම් ප්‍රකරණයෙහි අට
ලොස්වන රෝග සාමාන්‍ය පටිති සංග්‍රහය නිවි.

සිංගම් -

නමොබ්‍රහ්මය -

නිදාන සහිතො ජරොති

පුද්ගලා විහරෙති තෙනෙ දෙයා පදුසිතා
අමාසයං පටිස්සාම මනුගනම් පිධායව
සොතානි පාකධානංව නිරුප්ප ලතභිති
සහතොතානි සඤ්ඤා සකලංව පුකුඨනො
..... හංජරං නිධාන සනිති
සොතො විබ්ඛානො හියෙයා තතොසෙ දොන භාසතෙ
තපුංඤ්ඤ මාලසං අරතිදෙහ ගාරවං
මුඛවෙරසා මරවිජ්ජනා සාසා කුලකිතා
අගමඤ්ඤ විපාකොපානතා පහු නිවඤ්ඤා
ලොමහංසො චිතමතං පිඨිකුඨෙධිතංසමෝ
හිතොපදෙසෙ භිකුනි පටුනා ඛිලොකොපනං
රොසො සාදු පුහකොපු ඛිලොපු වානිතසානං
සාතනි සිත වානවු ජායුකොසානි මිත්තො
ඉච්ඡාරොසොව තද්දුඡ රසාව්‍යාකතා ගවෙ
අගමාපගමකොග මුදුනා වෙද්දුභිතං

වෙසඹං තත්තත්තං වලක්ඛාමි වේදනා
 පාදෙසු සුක්ඛාත්මනං පිටිකුට්ඨිකං සමෙ
 විසිලෙසෙ මසකිනං සත්ථිසංකප්පිණං
 පිටිංබොදුම පඤ්ඤා -----

පොඬුලාට, පිණා----- කප්පනායුරුපි පඬි රථි පිතසසා සතකාසබ්
 ඛකා පිතසලා නිවේරණමතකා සෙඬා වාත පතිතජර ලිඟ-----
 පිතකිඬා සෙඬොග වට්ඨි නකා කාසෙ සෙඬා පිතසාවති මොඬො
 තකා තිකා ලිකාසතාව කෙයයං රූපං සෙඬා පිතජරසා-----
 පටිඬො සඬ්ඨි වදාහොත්තව මුහුං මුහුතවාසිතමොහ නිඬු දිවාරකොට
 ජාගරා----- සද්වතෙ මනඬ්ඨිඬු මො සෙඬො තිතෙවපි ගිත
 තකත හසාදි විතකො පවසන කතං, දිඬි දුලිතපඬුම සසුති
 කපිසාරුත හඬාම පිටිකා පසා මුට්ඨිපඬ්ඨිඬු ----- සා සසාතසාරුඬු
 කතා කකොසුතෙ නිවමුතෙ පරිද්ඬි කරා පිටා ගුරු හඬිත සකිත -
 රකා පිතත පටිඬො පිතසා පිස වලනං කොට්ඨං සව රකාතං
 මඬලාතං ව දසාතං ----- උරොපිලාමලා සංගො පවතිවාසා
 පොතිවා මලකං සො මුඬෙ කොඬො සරද්දො පලාපිතා දෙස
 පොකා විරුතකා සතතං කකිකුජතං ----- සනිපත මහිංගුසං
 තං වදෙසෙයා හටොපසං වාසුතා කට්ඨිඬො පිත මකොපපිලනං --
 සුමුමකා වාසාවිකා මහිමොඬා පජති තෙන භාරදුතෙකකං
 සනිපකුඬාමජරෙ ----- දෙසෙ විඬකොඬිතසෙ සට්ඨිපත්පුක
 ලකිතො අසාධියොකුතා කිට්ඨ හටෙ වෙකඬුදෙපිවා --- අකොඬු
 සනිපකුඬො යත්ත පිත විසුංඨිතං තට්ඨෙඬි තවාදුහං වි

කාහිගුද දෙදෙනගේ මධ්‍යයට; ගන්කා, ගෙසින්; වංඬතේ, වක්ක
 යන් දෙදෙන; සමසායංවා, අශ්‍රයකරන්නේ හෝ; පිවිතකකාහි,
 යොදනවා නොහොත්, 'මලි, මලවත්වු', වාතයතෙම, පාසුහදයෙ, පාසු
 හදය දෙදෙනගේ; ගහෙකා, ගෙන; ධිතදෙහසා, කිතවු දෙහ
 අත්තාහුගේ; පිවිතං, පිවිතය; හනි, තසා;

මලෙවත් පිරොනාහිං ඛකිකා ජතසංරූපං

N O T E S O N T H E

T E X T

*

I have not attempted to annotate the text in full but have taken parts of it which appear to me to merit special attention. In the course of my readings of various medical works I was curiously struck by the close affinity between the present text and two other works, viz. the Siddhasāra of Ravigupta and the Sārārtha Saṃgraha ascribed to king Buddhādāsa of Ceylon. I have commented on the Sārārtha Saṃgraha in the chapter entitled Āyurvedic Medical Literature of the present thesis. This is a popular medical handbook among the Āyurvedic physicians of Ceylon. It has not been translated into English or any other foreign language and is in the Sinhalese character. The Siddhasāra has been edited by Prof. H.W.Bailey of Cambridge for the first time in 1945 in his Khotanese Texts. All that is known of Ravigupta is in P. Cordier : Index du Bstan-hgyur, 3rd part, 1915, page 501. Here, Ravigupta is spoken of as the son of Durgagupta, a horse-master (rta-mkhan) of N.W. India. The Khotanese version (2V2) calls him ācārya. The date of its composition is also not known.

In the absence of these data we may only hazard a guess that these three works had a common origin.

The opening gāthā shows us that our author did not respect the accepted views on prosody. He begins : Abhivā / diyasat / thāram which is metrically : *uu - / uu - / -- //*. It begins in the 'Sa-gana' which is 'vāyu' and which may bring disaster to the writer.

2. He explains the reason for the composition of a handbook of medicine in the second verse. It is hoped that by mutual treatment the bhikkhus will be able to cure their sicknesses. He does not claim originality but admits that he has borrowed from various sources : pasatthāneka-kosato-samuddhaṭa-padatthehi. It must be mentioned here that the ^{@1} Buddha prohibited the bhikkhus from practising medicine. But instances are numerous where bhikkhus ^{@2} practised medicine.

3. The chapters are enumerated in the gāthās 6 to 17. There are sixty chapters.

4. Upaṇṇāsa-vidhi begins from gāthā 18 where he says that diseases are of two kinds : mental and physical.

@1. Sutta-Nipāta : VIII. 14.13. Sikha-valaṇḍa (Br. Museum Ms. Or. 6600.126): p. ghām ; Ms.Or. 6600.126 - Mulsikhasannaya : p. gru.

@2. Samantapāsādikā (P.T.S.) vol. II : pp. 467 -71.

For mental illnesses, the author refers the patient to the teachings of the Buddha.

5. In gāthās 19 -30, he describes the Tri-doṣa which form the basis of Āyurvedic medicine; vāta, pitta, kapha.

6. Gāthās 31 - 35 are on vāta; 36 - 41 on pitta ; and 42 - 43 on kapha.

7. After gāthās 65 and 77, the commentary makes a complete survey of the subject matter contained in this section. It is now becoming clear that the text cannot be followed without the aid of the commentary.

8. Again at 81, and 86, the commentary explains the verses at great length.

9. In explaining the gāthās 89, 90, 91, the commentator, quotes from the Mahābhāṣya to illustrate the verses: ~~Max~~ Vāyo-rasītirvikārāḥ, catvāriṃsat pittasya; vimśati śleṣmanāḥ. Then the explanations follow.

10. At 94, and 98, full explanations are given. At the beginning of a commentarial passage he says : 'The meaning of this is ' and continues to dwell on it.

11. Verses 100 - 135 are followed by extensive commentarial passages.

12. In verse 121, the author describes the 'pakati' (basic natures) which are congenital in human beings. The commentary explains the three 'pakati' at great length and in 135 he shows how they grow into nine, and in 138, how 63 divisions are formed. Then begins a most interesting feature of the commentary. It has been up to the present point carried on in Sinhalese, but now the commentator begins to give his explanations in Pali. In verse 138 there is both a word for word translation and a lengthy commentary in Pali. The Pali part is both in prose and verse. It begins thus:-
Vade visum̐ tayoti ettha samappamānādhike tayo dose rogakārane vadeyya.

Yathā : Vāto vuddho pittam̐ vuddham̐ semho vuddho.
Dvandam̐ tidhāti ettha samsaggo tippakāro - Tattha samsaggo navabhedo.....

At the end of the passage, a description of the 13 'sannipātajjara' ~~xxxx~~ is also given. It begins :-

Tayodasappakārassa - Sannipātajjarassatha
Pavuttassa pavakkhāmi - Lakkhanam̐ sam̐ visum̐ visum̐.

In 14 gāthās the 13 sannipātajjara are explained.

The last verse tells us that these combinations (the 63, above) are carried on to infinity (ānantyam̐) by 'tara-tama-yogato'.

Here ends the first chapter .

This chapter describes materia medica and their constituents. It begins by saying that a person who is conversant with the properties of materia medica will find it easy to apply that knowledge when it is necessary to practice medicine. Therefore, in this chapter, appended, says the author.

1. In verse 3 where he describes the heavy and light qualities of materials, a Sanskrit śloka is also given in the commentary to prove that there is a school of thought which accepts two other qualities viz. vyavāyī, and vikāśī. It is :-

Vyavāyī dehamakhilam - Vyāpya pākāya kalpyate
Vikāśī vikasan dhātun - Sandhibandhan vimucyate.

2. Verses 39 - 41 contain an interesting list of materia medica. They are given here to illustrate the madhura gaṇa.

Gūḷa in this group is molasses. Akkholā and Moca should be of interest to us here. In the Mahāvagga (VI. 35. 6) is a reference to 'coca-pāna' and 'moca-pana' which have been translated as plantain-syrup, and moca-syrup. Buddhaghosa's comment on it is instructive and interesting although the translators have not grasped its full significance. He says : coca-panan ti atthika-kadali-phalehi kata-

-pānam ; moca-pānan ti anatthikehi kadali-phalehi
kata-pānam.

Chopra calls the flowers 'mocha'. Akkhola (Sanskrit:
kaḍali, Hindi; kela, Bengali : kala, Sinhalese :
kehel) Musa paradisiaca Linn. See also, Journal
of the American Chemical Society, 1912,1706; Chemisch
-es Centralblatt, 1921,IV. 137; Comptes rendus hebdomadaires
des Séances de l'Académie des Sciences, 1912,893;
Apotheker-Zeitung, 1910, p. 440.

Our commentator explains moca as eṭa-kehel or atthika
-kadali. This is a hill-grown variety of the banana
tree. Dr. Chopra as well as our translators ~~have~~ not
appear to have recognized this species of the tree.
(see translators' note on p. 132 of the Mahāvagga).

3. In verses 39 - 41 we come across a number of
plants which are not identified.

Vīra is described in the commentary as 'bimpusula'
or kavelu. Neither of this is known definitely.

Here is also given a number of combinations of
plants : balāttayam (kotikan-bewila, mahabewila,
siriwedibewila); dve medā (mahamevan, sulumevan);
catupannikam (asvenna, pusvenna, masvenna, munvenna)
jivakosabham (div, osabiya); sahā (sulu,maha,geladi).

In explaining the rasas, the commentary again uses the Pali medium. The passages are long and are interlaced with Sinhalese passages. These verses (59-61) are followed by prescriptions, and at verse 89 we find a strange ~~xxxxxx~~ statement : Nahi mamsasamam kiñci / Aññam dehassa vaddhanam. It is strange in that it is expressed by a bhikkhu in a Pali work. He does not stop there but goes on to say that the meat of carnivorous animals is best for building up the body.

Verses 93 - 95 are especially interesting as they set out to explain the four basic requirements of the Āyurveda : the physician, the materia medica, the attendant, and the patient. The commentary deals at great length on these four requirements.

Verses 96 - 102 deal with a kind of paritta, and are in some respects an imitation of the gāthās we find in the Dhammapada. Here the author states the virtues of the dasapuññānam as a requisite condition for regaining good health.

Here ends the chapter entitled
Dabbarasādividhi

In the commentary to this chapter entitled 'pasatthā-carana', the commentator poses the question "what are these rules which bring us good health ?". They are, he says, the way we conduct ourselves both during day and night. He conducts us through the daily routine : getting up from bed during the two hours before dawn, cleaning the teeth, chew of betel, to the worship of gods and one's own parents. This passage gives us an insight into the daily life of the bhikkhu of the 13th century in Ceylon. It also shows us how the worship of the gods had ^{crept} ~~crept~~ into Buddhism.

The passage 'Na naye aggi-katthādi / Mittādīnam ca majjhato' is to be found in the Hitopadesa. It is quite out of place here. (verse 22)

The verses 34 and 36 are in imitation of the Hitopadesa and the Dhammapada respectively.

Verse 35 is worthy of note as it explains the qualities a friend should possess : desire for travel, fear, shame, charity (explained in Sinhalese as 'mukha-visvāsaya' the meaning of which is not clear), and a love for the Dhamma.

This chapter has been given two headings : Agamī-roga and Bhāvi-ābādhapatīśedhana. The commentary explains the latter ~~as~~ as diseases which are brought about by the failure to carry out natural functions with regard to the following :- wind, excreta, urine, sneezing, thirst, hunger, a cough, snoring, wind in the extreme regions, tears, vomiting, hiccough, and seminal discharge. Failure to carry out the natural urges will bring about the disorders this chapter deals with.

In verse 15 smoking is recommended where vomiting has been stopped.

Verse 16 states that failure to discharge semen brings about the following disorders : fevers, stones in the bladder, inflammation, sterility, corpulence, and urethral stricture. It is specially interesting as the bhikkhus are given to a life of celibacy, for Buddha says : "A Bhikkhu who practises sexual intercourse is no samana and no follower of the Sākyaputta." (Mahāvagga, I.78.2.) This is the Greek 'sophrosyne' within the sphere of sex. The verse prescribes sāli-rice and chicken curry for the natural discharge of semen.

Some parts of this chapter on Annavyañjana have been touched upon in another section of the Notes where the present text has been compared with the Siddhasāra.

1. Verse ⁵ 5 : Ṣaṣṭikā is black and white. Gora saṭṭhika is white-sixty-day-rice, and asito is black-sixty-day rice. The abridged Petersburg Dictionary gives as the meaning of ṣaṣṭikā : 'in sechzig Tagen reifender Reis.' Also see Cowell & Thomas's translation of the Harṣa Carita, p. 225, note 1; Prabandha Cintāmaṇi : p. 195; Bower Manuscript II, p. 112, note 147.

2. Verse 6 : for sāmāko, see Kaviratne's translation of Caraka, p. 865.

3. Verse 7 : for yavo, see Bower Manuscript, note 180 a.

4. Muggo (Mudgo : Sanskrit; Mung : Hindi, Sinhalese, phaseolus Bengali. P. Mungo. Linn. See, Comptes rendus hebd. des Séances de l'Académie des Sciences, 1930, 1934; and Archiv der Pharmacie, 1906, 67; Caraka translation, p. 1749; Yogasastra (ed. Windisch): III.7; Uvāsagadasāo, p. 18.

5. Verse 8 : māsa : P. radiatus (Māsa : Sanskrit, urid : Hindi, Maṣkalai : Bengali). See, Journal of the American Chemical Society, 1897, 509; Journal of Biological Chemistry, 1922, 103. Māsa as a gift to the Manes see, Gautama : XV. 15. (S.B.E.)

6. Verse 10 : Kulattho - Sanskrit : kulattha,
Hindi : koolthee, Sinhalese : Kollu. See, Journal of
Biological Chemistry, 1916, 297; Biochemical Journal,
1914, 449. *Dolichos biflorus* Linn ; Leguminosae.

Rājamāso :- Sanskrit : Rājamāsa, Bengali : barbatī,
Hindi : Lobia, Sinhalese : Mahama; *Vigna catiāng*. Endl.
Leguminosae.

Here kulattha is prescribed for both 'tuni' and 'paṭi-
tuni'. The commentary describes tuni as the pain which
travels from the stomach to the anus, and paṭituni as
its opposite. See also, Bower Manuscript II, p. 180 a,
Caraka Translation, pp. 788, 1749.

In Mahāvagga VI.14.5, we have a reference to case of
fistula. There the word godhā is used. Note here the
word godham used to mean piles.

7. Verse 11, Tuvarī : Sanskrit : Adhakī-tubarikā, Hindi
Bengali : Arhar, *Cajanus indicus* Spreng. Leguminosae.
See, Caraka Translation, p. 1748,

8. Kākandola in verse 12 : Hindi : cana, Bengali : ch
ola, Sinhalese & Tamil : kaḍala, kaḍalai respectively.
Cicer arietinum Linn. Leguminosae. See, Comptes rendus
hebd, des Séances de l'Académie des ~~Sciences~~ Sciences,
1912, 893; Pharmacographica Indica (Dymock), Vol. I. p. 488
Attagutta (Sanskrit : ātmagupta, Hindi : kiwach, Ben-
gali : alkusi) *Mucuna pruriens* DC.

9. Pharūsaka (Sanskrit : parusa, Hindi & Bengali : phalsa). *Grewia asiatica* Linn. Tiliaceae.

Masūro : (Sanskrit : masūra, Hindi : masūr, Bengali : masūrī, Tamil : misūrparippu, Sinhalese : vata mung. *Ervum lens* Linn. Leguminosae. The commentary gives the meaning as 'vata mung' but this and the Tamil 'misūrparippu' are two different kinds of lentils.

It is interesting to note that our text (verse 12) treats kākandala and canaka as two different varieties of lentils. To kākandala it gives the Sinhalese meaning kadala, and to canaka, kalu-mung.

10. Makutthako : (Sanskrit : makuṣṭaka, Hindi : mat, Bengali : banmuga, Tamil : tulka-pyre, and the Sinhalese commentary explains it as "seta bindhu eti māsa viśeṣa-ya" (variety of māsa with white spots).

Phaseolus aconitifolius Jacq. ; Leguminosae.

11. This chapter is of special interest as it gives a list of the kinds of paddy then known. Piyaṅgu, Nivāra, koradūsamahānavo, are not properly known, nor is their description to be found in the ~~Abhidhāna~~ *Abhidhānappadīpikā*.

The chapter on *davadabbanirūpana* is an examination of liquids and their properties. It is divided into sections such as : *toya vagga*, *khīra vagga*, *ucchu vagga*, *madhu vagga*, and *tela vagga*.

1. A section of this chapter is given in the "Extracts from the Commentary".

In verse 24, *rāga*, *sādaba* are explained in the commentary. *Rāga* is the juice of *dādima* & mung with *dadhi*. The fluid should be thin, but if it is thick it is called *sādaba*. The liquid referred to in the same verse as *rasālam* is prepared from a little *marica* (*Piper nigrum* Linn) and *gula*. These two ingredients should be churned with the hand. Then it is known as *rasāla*.

We have a reference to 'coca-rasa' in verse 21. ~~xxxx~~

Here, the commentary explains the word as *atthika-kadali-phalehi-kata-pānan* or *kadali-phalehi-pānan*.

2. *Khīra vagga* is important as it describes the special properties of human and animal milks. In verse 41 is a description of several kinds of curds: *kilāto*, *peyūso*, *kuñciko*, *morato*. *Kilāta* is the curd which is prepared from a small quantity of milk to which is added a large quantity of sour milk. The commentary is not clear on *peyūsa*. *Kuñcika* is made

from a large quantity of milk and a sprinkling of sour milk. The explanation regarding *morata* is not clear. It further says that *morata* is not easily digestible, and that it increases the *tri-dosa*.

7

1. This chapter deals with poisonous foods. It tells us what food containing poison looks like (verses 6,7) and what effect it will have on flies, crows, parrots, swans, cats, monkeys and peacocks (verses 13 - 16). At the end of the chapter remedies are given.

2. *Sasomavakka* (Sinhalese : *mulkīriya vel*) *Ficus dalhousiae* Miq. ?

kut̤ṭha (Sinhalese : *upulkola*) *Limnophila gratio-*
loides Br. ?

Amatā (Sinhalese : *kīṇḍi*) *Tinospora cordifolia*
Miers. ? (verse 19)

3. *Haliddā* (Sinhalese : *de-kasā*) *Curcuma longa*
Roxb. ?

Sindhuvārika (Sinhalese : *kalu-nika*) *Curcuma*

montana Rosc. ? This is said to be an extinct plant.

Some of the ~~xxxxx~~ plants mentioned in verses 24, 25 cannot be determined: Nippāva (Sinhalese : tuvari), vappikā (Sinhalese : sun-upadinā-gasa) and satapabbikā (Sinhalese : yāpura). Kukkuṭa-
ṇḍam is explained in the same as 'kikilibiju-
potu' (shell of eggs).

4. The last two verses prescribe copper (Cuprum)
'hadayasodhanam tambajam cunnam' and a quantity
(sānam) of gold (aurum) ' hadaye suddhe tu
hemacunṇassa sānam pāyaye' .

End of Chapter Seven

8

1. The commentary explains the term 'paṭivisa'
to mean those poisons other than those brought
about by snake bite and inorganic products.

'balākamamsam majjena' in verse 4 is interesting
as monks are prohibited from taking intoxicating
liquor.

2. Mūlakam (explained as 'nelum ala'), upodake
(bola gedī), āranālena (kāḍi hā ekkota),

and sakkulim ('lālu') are interesting terms.

The subject matter which comes under discussion in chapters 13 - 17 has been dealt with in the section entitled " Magic Medicine and Rituals connected with medical practice" in the present thesis.

In the following pages an attempt has been made to compare (and in a few instances, to contrast) thesis & some passages in the present/with the Siddhasāra, and the Sārārtha Samgraha.

The abbreviations Bhm., S., and S.S., stand for Bhesajja Mañjusā, Siddhasāra, and Sārārtha Samgraha respectively.

Annavañjanavidhi gāthā 126 in phala vagga compared with
śloka 181 Sārārtha Saṁgraha, and with Siddhasāra 8r5 (p.113).

S. S. 181 : -

Vāta-pitta-karam bālam- Apūrnāṁ pitta vardhanam
Pakvāmraṁ jayedvāyu - Māmsaṁ sukra-bala-pradam.

S. 8r5

:-
pakvāmra-vāta-nun māmsa - sukra-varṇa-bala-pradam.

Note :-

Bhm: bālam cūtam ratta-pitta-karam whereas S.S.
has bālam vāta-pitta-karam ;
Bhm: majjhimam pitta-~~xxx~~dam
S.S: apūrnāṁ pitta-varadhanam;
Bhm: pafam, tidoṣa-samanam, māmsa-sukka-balappadam.

Gāthā 127, and S.S. śloka 183 :-

Asyaivahi phalam pakvam - Slesmalam grāhā-prīṇanam
Urumānā gurū vrūsyā - Vṛumsnī kapha-pittā-jit.

In 127 we have "ūrumānā guru" ; urumānā is ripe jak fruit.

Panasa : Sanskrit; kanthal, Hindi; Kos: Sinhalese; pilāpazam; Tamil.
A. integrifolia Linn. Vide: J.C.S., 1895, p.337; Proc.Ch.S:1902:139
Gāthā 131, and S. 8r5 :- " ":1904, p.16

S. 8r5 : vātalam kapha-pitta-ghnam ~~pagrāhi~~ vistambhi
jāmbaram

gāthā 131: jambavam kapha-pittāri/vitthambhī vātalam guru.

Note :-

jambīram is orange, and jambavam is a variety of mango fruit.
Jambīra: Citrus medica, var. acida (N.O. Rutaceae). vide, Chopra,
p. 123. Jamba: psidium guyava Linn; Chopra, p. 592.

Gāthās 132, and 133, and S. S. ślokas 195, and 196 :-

Pakvam phalam kapitthasya - Dosaghnāṁ grāhī dīpanam
Sugandham rocanam hr̥dyam - Viśaghnāṁ mukha-seka-jit.

Kapittham viśa-kanṭha-ghna - Māmam saṁgrāhī vātalam.

Siddhasāra 8r5 :-

kapittham grāhi doṣa-ghnam pakvaṃ guru viṣā'paham.

gāthā 132 :-

Amam kapittham saṃgāhī - Vātalam itarā-paham

gāthā 133 :-

Tadeva pakkaṃ dosāri - Rocanam mukha-seka-jī.

S. does not refer to āmam kapittham, unripe woodapple.

Kapittha : Feronia elephantum Correa. Hindi: kavitha,

Sinhalese : givul, Tamil: Nilavilam, Bengali: kathbel.

Vide Journal der Pharmacie für Aerzte, 1905, p.289.

Gāthā 136, and S. 8r4 :-

S. 8r4 : vāta-ghnam dāḍimam grāhi kapha-pittāvirodhi ca.
gāthā 136: dāḍimam gāhi vātāri/ dīpanam ā sādū rocanam.

Dāḍima: Punica granatum Linn; Hindi: dhalim, Bengali: dalim,
Sinhalese, : delum, Tamil: madalam, Gujarati: anara.

Gāthā 138, and S.S śloka 212 :-

Madhukasya phalam bālam - Kapha-pitta-krmim jayet
Pakvaṃ^{almost} tu ślesmalam vṛṣyam- Rakta-prasādanam matam.

The gāthā is/word for word the same :-

Phalam āmam madhukassa - Kapha-pitta-kimi-īranam
Pakkaṃ tu śemhalam vassam- Hitam ratta-pasādane.

Madhuka: Bassia latifolia (N.O.Sapotaceae) and Bassia longi-
folia (N.O.Sapotaceae), vide, Chopra, p.289 & 467.

Sinhalese: Mee, Tamil: Illuppai, Hindi, Mohua, Bengali: Maua.

Refs: Roberts: Vegetable materia medica of Ind.&Ceylon, p.147.

Gāthā 139, S.S 218, and S. 8r2.

Here the gāthā has only "kumbhandam vatthi-sodhanam" in
common, but S.S and S. provide a very interesting comparison.

S.S. sloka 218 :-

Sarva-doṣa-haram hr̥dyam - Kusmāṇḍam vasti-sodhanam
Kāliṅgā lābunī pitta- / nāśinī vāta-kārinī.

S. 8r2 :-

Sarva-doṣa-haram hr̥dyam kusmāṇḍa-vasti-sodhanam
kālīṅgā lāvanī pitta-nāśanī vāta-kāraṇī

In these two verses, the first line is word for word the same, except for "kusmāṇḍam". It is the second line which is interesting. The Sinhalese commentary to the Sārārtha explains "kāliṅgā" as "komadu", a variety of hill-grown gourd. The Bhm. uses the word "alābu". "Lāpu" is also commonly used in Pali : "lāpūni sīdanti, silā plavanti".

Kāliṅga here mentioned is not Holarrhena Antidysenterica (N.O.Apocynaceae) or kuṭaja, vide p.326 : Chopra.

Gāthā 150, S.S. sloka 230, and S. 8r3 :-

S.S. 230 :-

Vidārī-kanda śatāvarī visa mṛṇāla śrṅgāṭaka kaśeruka

S. 8r3 :-

Visa-śālūka-śrṅgāṭa-mālukaṁ sa-kaśerukaṁ
Rakta-pitta-haram vṛṣyam stanyam ca guru sītalam.

Gāthā 150 agrees with S.S. except for "śatāvarī". As far as I am aware, vidārī, and śatāvarī do not grow in the water. The Bhm. separates bidārī from the others which grow in the water : bhisam- roots of the lotus plant; mulālam- stalk of the lotus plant; singhātam - rapa bispinosa Roxb and kaseru - a fern grown in ponds. Cyperus esculentus Retz vide Berichte der Deutschen Pharmazeutischen Gesellschaft 1902, p.145. The second line of the S. agrees with the third of the Bhm.

Vidārī is Ipomaea digitata Linn. Vide, Chopra, p. 582.
Śatāvari is Asparagus sarmentosus Willd. Vide, Chopra, p.566.

Gāthās 152, and 153 with S.S. 235, and S. 8r3 :-

Sloka 235 :-

Tāla-tālasya-kharjūra / nārikelasya-mastakāh
Vetra-vamśa-karīrāḥ ca / sarvaṃ ekaṃ guṇaṃ bhavet.

S. 8r 3 :-

karīrābheru -vetrāgra-kebukah kapha-pitta-kajit.

Gāthā 152 :-

vaddhayanti kaphaṃ bījaṃ / ratta-pittam ca vāta-ji.

Here our text differs from S. S., and S.

The S.S. has "sarvaṃ ekaṃ guṇaṃ bhavet" whereas the Bhm. has separate guṇas for vettajam, and vamsaggam. It also separates tāla, tālī, nālikera, and khajjūra (the date palm) all, under palms. Vetta (cane), and vamsa (bamboo) cannot properly be included as the S.S. does.

The S. has kapha-pitta-jit for vetra.

But the Bhm: vettajam karīram: vātakaram, semha-ji, dīpanam, kapha-meda-paseka-ari; it also gives different guṇas for tāla, tālī, nālikera, and khajjūra. The Bhm. has dealt more fully here.

Tāla : Borassus flabelliformis Murr.

Vamśa : Bambusa arundinaceae Retz; Vetasa: C. rotang Linn.

Kharjura : P. sylvestris Roxb. (P = phoenix)

Nālikera : Cocos nucifera Linn. Hindi: nariyal, Tamil: tenga

Gāthā 173, S.S. sloka 249, and S. 7v6 :-

There is very little in common here. S.S. 249:-

Ratūśnam sarsapam tīkṣnam/kapha-sukra-anilā-paṇam
laghu-pitta-asru-kṛit koṣṭhe/kuṣṭha-arso-vrana-jantu
-jit.

S. 7v6 :-

sārsapam sarva-doṣalam.

Gāthā 173 :-

sāsapam kapha-vātārī / visārī ratta-kopanam.

deals comprehensively

The S.S. sloka/ does not fully, but the S. is weak when it says that mustard conquers all the doṣas. It should have enumerated the various doṣas, and stated the effect of sarsapa on each of them as does the S.S. Our text is also not complete here.

Gāthā 175, and S. S. śloka 253.

Śloka 253 :-

Haridrā kuṣṭha-kaṇḍu-ghnī/~~diṣṭāni vṛṇa-śodha~~
dīpanī vṛṇa-śodhanī
Pāṇḍu-meha-kṛmī-harī/vāta-śleṣma-vināśinī.

The second line of the gāthā is word for word the same as the second line ~~xxx~~ of the śloka, except for the word "śleṣma" which, I believe, is an editorial lapse for the word, "śemha".

Gāthā 177, S.S. śloka 236, and S. 8r2.

Śloka 236 :-

Tri-doṣa-ghnaṃ sa-madhuraṃ/saindhavaṃ
lavanottamaṃ.

S. 8v2 :-

cakṣuṣyaṃ saindhavaṃ vṛṣyaṃ/tri-doṣa-sāmanam smṛtam
sauīvarcalam vibhāṇḍha-ghnaṃ/uṣṇa-hṛc-chūla-nāśanam.

The gāthā is the same as the above, except for the word "chūla". It is interesting here to note that the Sinhalese paraphrase uses the word "hrc-sūla" when explaining the word "hadaya-sūla".

Caraka V.xiv.299 has hrtpīḍā for hrtpīḥa; also see Bower ms. Pt. III, line 43.

For Saindhavaṃ lavanottamaṃ see Cakradatta V.29.132.

Gāthās 178 and 179 compared with S. 8v3.

S. 8v3 :-

Uṣṇa-sūla-haraṃ tīkṣṇaṃ viḍaṃ vātānulomanam
lomakaṃ cānu tasya syāt sāmudraṃ kledanam guru.

Except for the words "uṣṇa-sūla-haraṃ tīkṣṇaṃ" both agree in all respects.

Gāthā 179, and S. 8v4.

S. 8v4 :-

hrt-pāṇḍu-gala-doṣa-ghno yava-kṣārāgniḥ dīpanaḥ
dahano dīpanaḥ tīkṣṇaḥ svarja-kṣāro vidāraṇaḥ

Here the gāthā has "passora-gala-roga-ari"; passa (sides), ura (chest) for hrt; "sovacci-kkhāro" for 'svarja-kṣāro'. The Sinhalese paraphrase explains it as 'sau-varci-kṣāro'. Could it be that the learned ~~and~~ editor of the Siddhasāra, read 'ca' as 'ja' as they can look alike in a manuscript?

The last line of the gāthā does not appear in S.

Yavaksāra: potash carbonate impure; sauvarchala or sau-varci-kṣāra : Hindi, Sonchal, kāla-namak; Tamkanam is Borax; Saindhava is Rocksalt; Sora-kṣāra is Saltpetre.

For a discussion on Saindhava (lavanottama) see Chakrapāṇidatta V.29.132; Abhidhānappadipikā, verse 461; Hindu Medicine (Wise), p.117; Mahāvagga: vi.8; Suśruta: vol 1, p.226; Dāvā-dābba-nirūpaṇa-vidhī gāthās 1, 2, 7, and S.S. 325, 326

S.S. 325, 326 :-

Ghanābhi-vrṣṭam amalam / śālyā-annaṃ rajata-sthitam
aklinnam vivarṇam ca / tat peyaṃ gāṅgam anyathā.
sāmudram tat na pātavyam / māsad-asva-yujād vinā
aindraṃ ambu su-pātrastham / avipannaṃ sadā pibet.

The gāthās are the same although they do not follow very closely. There is no parallel passage in S.

Gāthā 4, S.S. 331, and S. 9r1.

S.S. 331 :-

Na pibet paṅka-saivāla / tṛṇa-parṇa-āvilā-stritam
sūrya-indu-pavana-adṛṣṭam / abhi-vrṣṭam ghanam guru.

S. 9r 1 :-

kaluṣam krimi-sevāla-dūṣitam sūrya-varjitam
agrāhāyam udakam grāhyaṃ ebhir doṣair vivarjitam.

The gāthā follows the meaning, but not the words.

Bhesajja-mañjusā Dabbarasādividhi verse 10 :-

Caraka in Lesson XXVI called Ātreya-Bhadrakāpya says that Energy is Puissance by which they produce these results. (verse 28). In verses 20, 21, he says: That is called the Energy if an object in consequence of which the object acts or operates on the system.... Every action proceeds from Energy.

Caraka explains comprehensively the rasas, esp. lavana, and tikta, Bhm. vv. 30, 32. In verse 30, Bhm has bhedado whereas Caraka has bhedano. Cakrapāṇi explains bhedana to mean that which expels scybalae without liquefying them. Chedana he explains a viṣyandaśīla, meaning perhaps expelling undigested matter.

BHM verse 35 : Caraka explains dīpana and pācana thus:- dīpana is a mere appetiser, and pācana a digestive. (V.65)

BHM verse 38 is explained in Caraka verse 68.

BHM verse 41 : The commentary ^{has} dakṣha-ādi to include Pañca-mūla. Caraka explains this in verse 70. See also U.C.Dutt's Materia Medica, pp. 145, 146; Bhāva Parakāśa: (J.Vidyasagara ed.1896), I.198, 199; and Mukṭāvalī : (K. P. Viṭasarkar, 1817), p. 247.

Pañca-mūla are classified as the lesser (hr̥sva or laghu) and the greater (vr̥hat). The former are : Sālaparnī (Desmodium gangeticum), Pr̥sniparnī (Uraria lagopodioides

Kaṇṭakārī (Solanum Jaquinī), Vṛhatī or Vārttākī (~~Mxaxia~~
(Solanum indicum), and Gokṣura (Tribulus terrestris). The
latter comprise the Vilva (Aegle marmelos), 'Syonāka
(Calosanthes indica), Gambhārī or Bhadrā (Gmelina arborea)
Pāṭalā (Stereospermum suaveolens), and Gaṇikārikā (Premna
Spinosa). Both these taken together are spoken of as
Dasa-mūla or the ten roots. They are known also as dvi-
pañca-mūla. Sometimes there are variations of these enu-
merations. We have in the Bower Manuscript Part II, verse
627, Rāsnā (Vanda Roxburghii) and Rājavr̥kṣa (Cassia Fis-
tula) taking the place of vilva and gokṣura respectively.
In verse 188 of the same Part we find the usual enumera-
tion. IN chapter VIII.10.915 (verse 7) we find that Var-
dhamānaka (Eranda, Ricinus Communis) taking the place of
gokṣura. Also see Bower I : p.19, note 59, and p.20, n. 62.
The sobriquet ~~xx~~, Pañca-mūla, by which our author
is known, is not connected with these enumerations. It
means pañca-parivenādhīpati or the Head of the Five
Pirivenas.

BHM verses 39 - 47 explain the rasas. It is
interesting here to note that Caraka follows a different
classification. He ^rgōups the materia medica, gives their
properties, and explains the Tastes with illustrative
materia medica. In this connection mention should be
made of Nimi who was referred to in the Introduction to

the present thesis (p.6). Nimi is the name of an ancient physician of Videha, modern Tirhūt; see Caraka, I. 16. 159 (lines 7,8). The Aṣṭāṅga Hr̥daya refers to him as an eye-doctor, and calls him a muni. Caraka in I.16.154 (line 12) describes him as rājā-vaideha, king of Vaideha. He is also referred to in Suśruta VI.1.658 (verse 3a), Aṣṭāṅga Hr̥daya VI. 13. 485 (v. 27b), 22.513 (v. 83b), and Vaṅgasena LVIII. 819 (v.319b). Sometimes he is identified as Nimi, the founder of the dynasty of Mithilā. We are here interested in Caraka I. 16.154 where he is included in the conclave of nine physicians who disputed about the number and the qualities of the various rasas. He held the view that there were ~~only~~ seven tastes although the orthodox view accepted only six. He added kṣāra, 'caustic', as distinguished from lavaṇa 'saline' and maintained the existence of a seventh Taste. Our author holds the orthodox view and discusses only six rasas.

The commonly accepted rasas are : 1. svāda (sweet) 2. amla (sour); 3. lavaṇa (saline); 4. tikta (bitter) ; 5. ūṣaṇa (acrid) and 6. kṣāya (astringent). See Aṣṭāṅga Hr̥daya I.1.6 (verse 14b), and Suśruta I. 42.154. But the Bower Manuscript refers to only five rasas (Pt.II.p.165).

Caraka VI.1.431 (line 8) expresses an identical view.

In the above-mentioned conclave of nine disputants which was held to determine the exact number and the qualities of the Tastes we find the name of Kāñkāyana (referred to ~~to~~ in the Introduction, p. 6, as an eye-doctor). He is said to ~~have~~ have been a Vāhikā or a 'native of Balkh' : see Caraka, I. 26. 154. Also, Caraka I.12. ~~(xxxxxx)~~ (line, 1) where he is mentioned among a number of physicians. He held the view that tastes ^{were} numerous and that they could only be described according to their abode, quality and manner of action.

Cakrapāṇi holds a similar view. He says that rasas depend upon prakṛiti, vikṛiti, vicāra, desa and kāla.

BHM verses 55 - 57 discuss kāla. Our author, unfortunately, has not noticed that the seasons in Ceylon are not the same as on the sub-continent for which Caraka and Suśruta wrote. He appears to have taken the originals bodily and transferred them to Ceylon where only two seasons exist. Cakrapāṇi says that kāla implies both seasons of the year as well as the periods of life. He says that an object of a certain taste is beneficial at a certain season but not so in another; or it may be beneficial to a child but not so to an adult. Caraka defines kāla as that which is ever-

running and that which is conditional and depends upon changes.

Our author speaks of the ~~four~~ ~~six~~ six seasons. There is a passage in the Bower Manuscript, Pt.I.formula 93 where the seasons are said to be four and the editor, Dr. Hoernle, makes the following observation :- " It is curious that this passage enumerates no more than four seasons. Usually the year is divided into six seasons and this division is clearly implied in the preceding passage (vv. 89 - 92). The apparent reason for noticing only four seasons is the corresponding number of four dosha or humours each humour having one season to itself, viz., rains and air, autumn and bile, summer and blood, spring and phlegm. There is a corresponding passage in Suśruta I. 6. 20,21. The only notice I remember of a year divided into four seasons occurs in Beal's Buddhist Records of the Western World, Vol. I. page 72." (Note 69)

BHM verse 65 defines the desas which should be taken into account before the physician begins to treat a patient. Caraka takes a desa to mean a place or region where articles are produced. It is also a region where animals roam about to obtain their food. Our author divides desa into classes : jāṅgala, anūṇṇapa and sādharāṇa.

BEGINNINGS OF
THE ĀYURVEDA

* *

The early inhabitants of the Indo-Gangetic Valley clothed the origin of the sciences with many legends. According to them, writing was first brought upon the earth by Brahmā, *1 astronomy by Sūrya, grammar by Śiva. Susruta records as his belief that Svayambhū, or Brahmā, recited 100,000 'slokas *2 containing the whole of the Āyurveda, and as it was thought difficult for human beings to keep so much of wisdom in their memory, Brahmā formed them into eight branches of knowledge, and passed them on to Prajāpati, who transmitted the wisdom to the Asvins. They in turn imparted it to Indra, and the latter handed it on to Dhanvantari. He in his turn gave the knowledge to a group of wise men, of whom Susruta himself was one.

Caraka in his discussion of the nature of Āyurveda states that the Āyurveda was not produced at any time out of nothing but that there was always a continuity of the science *3 of life. He says that there never was a time when life did not exist, or when clever men did not exist. He concludes that there were always medicines which acted on the human body according to the principles laid down in the Āyurveda as a separate Veda which is superior to the other Vedas, because it gives us life which is the foundation for all our happiness both in this world and hereafter. *4

*1. Taittirīya Samhitā : VI. 4. 7.

*2. Susruta : 1. 1. 5.

*3. Caraka : 1. 30. 24; 1. 1. 6. Compare : Av. XI. 4.

*4. Caraka : 1. 1. 42, and Āyurveda Dīpikā of Cakrapāṇi; Vedic Age : p. 178.

According to Susruta the Āyurveda was an upāṅga of the Atharva Veda.*1 It originally consisted of 100000 verses in one thousand *2 chapters supposedly composed by Brahmā. In the Astāṅga Samgraha, Vāgbhata, the elder says that the Āyurveda was an upaveda of the Atharva Veda.*3 In the Mahābhārata we are told of Upavedas, and Nilakantha comments this to mean Āyurveda, Dhanur Veda, Gandharva Veda, and Artha Śāstra.*4 The Brahmaparivarta Purāṇa states that after the four Vedas had been created, the Āyurveda was created by Brahmā as a fifth Veda.*5

We find that the Āyurveda was quite independent, with a standing of its own. In the Kausika Sūtra, Darilla Bhatta says that the Āyurveda cures diseases which are caused by unwholesome diet, and Atharva Vedic practices cure those which have their origin in sin and transgression.*6 A similar statement is made by our author, Pasmula Mahā Sāmi, in Upaśānta Vidhi (verse 18), where he says that for transgressions arising out of lust, anger, etc., remedies and practices laid down by the Master should be followed. Thus the distinction between religious practices on the one hand, and Āyurvedic practices on the other, is made clear by these statements.

- *1. Susruta Samhitā : 1. 1. 5;
" Sūtras. : Āyurveda nāma yad upāṅgam atharvavedasya...
- *2. Susruta Samhitā : 1. 1. 5. *3. Astāṅga Samgraha : 1. 1. 8.
- *4. Mahābhārata : 11. 11. 33.
- *5. Brahmaparivarta Purāṇa : 1. 16. 9,10; Sus. Sūtras. : xxxiv.6.
- *6. Kausika Sūtra : 25. 2.

Apart from the mythical statements of Susruta that Brahmā created the Āyurveda in 100, 000 verses and finding the people lacking in intelligence, he compressed the knowledge into eight branches, *1 we find that it was in an inchoate state without a proper habitation and a name! Nowhere in the Vedas or in the Chāndogya is there a reference to the branches that constitute the Āyurveda. *2 The Mahābhārata refers to the Astāṅga Āyurveda, and the three constituents (dhātu): Vāyu (wind), Pitta (bile) and Slesman (mucus).

In the Mahāvagga of the Vinaya Piṭaka we find the Buddha instructing his disciples in the application of medicine in their monastic life. This is one of the earliest recorded occasions where the practice of medicine is divorced from ritualistic incantations and appeals to the supernatural. *3 Jīvaka was the physician who attended on the Buddha. He was a student at the University of Taxilā *4, and Ātreya was the disā-pāṃokkha-ācariya or "professor of world-wide renown" at this famous seat of learning. *5 At the end of the course of study he was asked by his teacher to go out into the outside world and bring back to him a plant that could not be used in medicine. Jīvaka after wandering about for several months came

*1. Śalya (surgery), Śālākya (minor surgery), Kāya-cikitsā (internal medicine), Bhūta-vidyā (demonology), Kumārabhṛtya (treatment for children's diseases), Agada-tantra or visa (antidotes to poisons), Rasāyana (tonics for the rejuvenation of the body), and Vājīkarana or Vṛsa (aphrodisiacs) - Astāṅga Saṃgraha.

*2. Chāndogya : VI. 1. 2.

*3. Mahāvagga : VI. 1. 1. (p. 200).

*4. " : VII. 1. 5. (p. 269). *5. Osteology : p. 7.

back empty-handed saying that there was nothing that could not be used as a medicine, and the teacher was happy that his pupil had acquired a complete knowledge¹ of the use of plants and other medical materials.

Jīvaka's prowess both as a physician and a surgeon have attained great prominence.² He was appointed the royal physician to Seniya Bimbisāra, king of Magadha, and at his request treated Pajjota, the ruler of Ujjeni who turned out to be a very trying patient.³ Jīvaka's first patient was the wife of a⁴ wealthy setṭhi who lived at Sāketa. It is here that we get some idea of the fees that ancient doctors were paid. Jīvaka was paid sixteen thousand kāhāpanas, and was given a man-servant, a maid-servant, and a coach with horses. He appears to ~~be~~ have been conscious about his fees ; for when he went to the setṭhi at Rājagaha to treat him the doctor's first question was : 'If I restore you to health, my good householder, what fees will you give me?'⁵ He attended on the Buddha, and on one occasion gave a purgative through the medium of a handful of lotuses.⁶

1. Mahāvagga : VIII. 1. 7.

2. " " ; Jacobi : Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxxiv. p. 187; Tibetan Tales : p. 90 ff.,

3. Mahāvagga : VIII. 1. 23. 4. Ibid : VIII. 1. 9.

5. " ; " . 17. 6. Ibid : " . 31.

In the Navanītaka is a formula which is called Jīvaka and which Hoernle attributes to Jīvaka.¹ This formula is a cure for children's ailments, and going on this Hoernle ~~says~~ concludes that Jīvaka was reputed to have been a children's doctor.² But apart from this formula there is no mention anywhere in the Buddhist literature that Jīvaka treated children. Winternitz and Jolly also refer to Jīvaka as a children's doctor.³ This confusion has arisen, I believe, from the fact that he is referred to as "Jīvako komārabhacco" ("tassa Jīvatī ti Jīvako ti nāmaṃ akāṃsu; kumārena posāpito ti komārabhacco ti nāmaṃ akāṃsu").⁴ It is interesting here to note what Rhys Davids and Oldenberg, the translators of the Mahāvagga, say in this connection :-

" The true name, however, appears to have been different for in Sanskrit, kumārabhṛitya and kaumārabhṛitya are technical terms for the part of the medical science which comprises the treatment of infants (see, Wise : Commentary on the Hindu System of Medicine, p. 3). We believe, therefore, that this surname komārabhacca really means ' Master of the kaumārabhṛitya science'.⁵

1. Navanītaka : v.1081, pp. 74-5; J.R.A.S.(G.B):p. 876 ff.

2. History of Sanskrit Literature : p.31; Jolly: p. 68.

4. Mahāvagga : VIII.1.4; Tibetan Tales : p. 31; see also Divyāvadāna (Cowell & Neill), pp. 506-18; Anguttara-aṭṭhakathā : 1.216; also see 'kumārakassapa' explained in Jātaka Commentary : (Rhys Davids) p.204.

5. Mahāvagga translation, p. 174.

I do not think that this is the last word on the subject as the learned translators do not seem to have noticed that Buddhaghōṣa knew the technical ¹ difference of this word when he commented on it. Since the Mahāvagga itself gives the etymology of the name we are entitled to consider it as bona fide correct. There is no evidence for the "children's physician" theory in the Pali tradition. All the reported cases of his medical skill speak against it.

The Sixth Khandhaka of the Mahāvagga is devoted to medicaments for monks. It is one of the earliest authentic records of monastic medicine which speaks about the conditions that prevailed in North India during the time of the Buddha. In it we told ² about diseases which afflicted the dwellers of the hermitages. The monks suffered from bile diseases; 'sarada-kāle uppannena pittaⁿābādⁿena'. For this the Buddha prescribed ghee, butter, oil, honey and molasses. To the monks who were sick and needed fatty substances, he prescribed the use of the fat of bears, fish, alligators, swine, and of asses. These were to be taken with oil. ³

1. Sumaṅgalavilāsinī I : Brahmajāla-sutta-vannanā : p.98
2. Mahāvagga : VI. 1.; see Kalpa Sūtra: sāmācāri.18(S.B.E)
3. " : VI. 2. (where it says that Jaina monks were not allowed to take medicine without ~~the~~ permission from the teacher.

The following roots were taken as medicine by the monks : turmeric, ginger, orris-root, ativisa, black hellebore, usīra-root, and bhadda-muttaka. These roots were also powdered and used as medicine. The astringent decoctions used & were : nimba (Azadirachta Indica) , kuṭaja (Wrightia antidysenterica), pakkava (a kind of creeper : Buddhaghosa) and nattamāla (Pongania Glabra). These & were stored and were used when the need arose. 1 2

The following kinds of leaves were used : nimba, kuṭaja, patola (Trichosanthes Dioeca), sulasī (tulasī : basil), and kappāsika (cotton). The fruits used were : vilāṅga (Erycibe Pariculata), pippala (pepper), marica (peppers), harītaka (yellow myrobalan), vibhītaka (Beleric myrobalan), āmalaka (Emblic myrobalan), and goṭha fruit (not known : Buddhaghosa does not explain it). The gums used by the monks were : hiṅgu (Ferula-assa-foetida), hiṅgu lac, sipāṭikā, taka, taka-patti, taka-panṇī, and sajjulasa (resin). 3 4 5 The following 6 salts were used : sāmuddikā (sea-salt), kāla-lōṇa (black salt), saindhava (rock-salt), ubbhida (kitchen-salt), and bila-lavaṇa (red-salt).

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|-----------------------|-----------------|
| 1. Mahāvagga : VI.3 . | 2. Ibid : VI.4. |
| 3. " : VI.5 : | 4. Ibid : VI.6. |
| 5. " : VI.7 . | 6. Ibid : VI.8. |

Chunam was used in medicine and sieves were used to sift powdered chunam. It is interesting here to note that in sicknesses which were attributed demoniac origin, raw flesh and blood was allowed to¹ be used. In eye diseases ointments such as black² collyrium, rasa ointment, sota ointment (sotañjana made with antimony), geruka (Sanskrit : gairika), ochre, and kapallaka (soot taken from the flame of a lamp : Buddhaghosa) were used. Perfumes were mixed to these in the preparation of the balms. The perfumes used in these preparations were : sandal wood, tagara (see verse 54 of the Dhammapada), black anusāri (dark sandal wood), kāliya (sandal wood) and bhadda-muttaka.

Pots and saucers were used to store the ointments. Laymen used caskets made of gold and silver. The Buddha allowed the monks only those made of bone, ivory, horn, naḷa reed, bambu, wood, lac and bronze. These boxes had lids and applicators attached to them. Sticks made of these materials with compartments to³ contain the ointments were also used to carry the medicaments when going on journeys. The x caskets were sometimes carried about in pouches made for the purpose and shoulder straps were attached to the pouches.

1. Mahāvagga : VI. 10 . 2. Ibid : VI. 11.
3. " : VI. 12 .

The monks were in the habit of applying oils on their heads. In this Section of the Mahāvagga we are told about the practice of taking liquid medica-¹ments through the nose. Drugs were burnt by smearing them on wicks and then were inhaled through the nostrils. Pipes were used by the bhikkhus to inhale the aroma of medicines. These pipes had lids fitted on to them and pouches with shoulder straps were used to carry them about. In natthu-kamma laymen used nose-spoons made of gold and silver but the bhikkhus could use only spoons made of materials mentioned in² Section 12.

We are told that the venerable Pilindavacca was suffering from the 'wind disease' in the stomach. He consulted physicians and was advised to drink oil.³ It became necessary to add strong intoxicants to the decoction. This was allowed by the Buddha. Pilindavacca was also a sufferer from rheumatism. As a cure for this ailment the Buddha allowed him to ~~xx~~ try sweating. As no cure was effected, sweating by herbs (sambhāra-⁴sedam) was tried. As there was yet no effect, the⁵ great steam bath (mahā-sedam) was tried. Even this.

1. Vide Sumaṅgalavilāsinī (P.T.S):p.98;Dhammapadattha p. 83 for a description of natthu-kamma.

2. Mahāvagga : VI.13. 3. Ibid : VI.14.

4. Sambhāra-sedan ti nānāvidha-paṇṇa-bhaṅga-sedam :Buddha-ghosa.

5. P. T. O.,

did not bring him any relief and a bath of broken leaves and twigs was tried. The translators of the ~~Mahā~~ Mahāvagga, Rhys Davids and Oldenberg, translate 'bhaṅgodakan' as 'hemp-water'. Buddhaghosa comments: Bhaṅgodakan ti nānā-panṇa bhaṅga-khudhita-udakam. Tehi panṇehi ca udakena ca siñcitvā sedetabbo. But ^{Pali} nowhere in the ~~Buddhist~~ literature is to be found ¹ this word used in the sense the learned translators have fendered it.

The Buddha allowed the use of the ² lancet, sesamum salves (tila-kakka), compresses, (kabalikan), and the sprinkling of a sore with mustard-powder (sāsapa-piṭṭhena). A physician named Akāsagotta is mentioned in connection with the lancing of a fistula. The Buddha rebuked the bhikkhu for allowing an operation to be performed in that part of the body. As a surgical operation had been forbidden by the Buddha, the Chabbaggiya Bhikkhus used a clyster (vatthikamma). The Buddha rebuked them too, and said : No surgical operation is to be performed

5. (overleaf). Mahā-sedan ti mahantam sedam : porisa-ppamānaṃ āvātaṃ aṅgārānaṃ pūretvā, paṃsu-vālikādīhi pidahitvā, tāttha nānāvidhāni vāta-harāna-pannāni santharitvā, tela-makkhitaṇa gattena tāttha ṇipya-jjitvā, samparivattantaṇa sarīraṃ sedetum anujānāmi.

1. Compare 'bhaṅga' in Jātaka I.392; 'sākhā-bhaṅga' in (P.T.O.)

within a distance of two inches round the anus, and
a clyster is not to be used. But surgical operations
on other parts of the body were allowed. Blood letting¹
was also permitted, but castration was forbidden.²
We find that similar prohibitions existed among the³
Jaina monks but they were allowed cikitsās.

In the case of snake bite the four kinds
of filth (dung, urine, ashes and clay) was administered.
A decoction (as an emetic) was given when poison had⁴
been drunk. For the ghara-dinnaka diseases (results
of sorcery), a decoction of oil turned up by the plough
was drunk, and for constipation a decoction made with
urin⁶ (gomutta) was administered. In skin diseases,
the patient was anointed with medicated perfumes. Where
a bhikkhu was suffering from a 'superfluity of humors'
(abhisannakāyo), a purgative was given. This was⁵
followed by clarified gruel, natural and artificial
juice, and meat broth.

1. (overleaf ctd.) Jātaka, I.158; 'uttarī-bhaṅga' in
Jātaka, I.197, I.349, Dhammapada v. 171, Cullavagga
VIII.4.4; 'sarīra-bhaṅga' in Mahā-parinibbāna
Sutta VI. 59.
2. Mahāvagga : VI. 14. 5.
1. (on this page) Cullavagga : V.6.1, Mahāvagga:VI.14.4
Compare Susruta (Sūtras.)chap.27 & (Sarīras.)chap8.
2. Cullavagga : V.7.1.
3. Jaina Sūtras : Uttarādyayana : XX.45, XXIV.13.
4. Mahāvagga : VI.14.6. 5. Ibid. VI.14.7.

'Wind in the stomach' appears to have been a common¹
ailment among the bhikkhus. One who suffered from it
drank 'salt sour gruel', and was cured. The Buddha
himself had previously been cured of it by taking²
Tekatula (ginger and two kinds of pepper) gruel.

Edible stalks of the lotuses were eaten³
as a cure for fever. In the Mahāvagga we find also⁴
a record of the food that people ate during famines.
They ate the flesh of elephants, horses, dogs and
serpents. They also ate the flesh of lions, tigers,
panthers, bears and hyenas. The flesh of all these⁵
animals was forbidden to the bhikkhus.

The qualities of milk-rice are stated as
follows : It gives life, colour, joy, strength,⁶
readiness of mind, removes hunger, dispels thirst,
sets right the humours of the body, purifies the
bladder, and promotes the digestion. The sick bhikkhus
were allowed to eat sugar and the healthy the drinking
of sugar-water.⁷

1. Mahāvagga : VI.16.3. 2. Ibid : VI.17.1.
3. " : VI.20.1. 4. Ibid : VI.23, 10-15.
5. " : VI.23.15. 6. Ibid.: VI.24.5.
7. " : VI.27.1.
2. Mahāvīra did not use medicine himself : Ācārāṅga
Sūtra : Bk. I, Lecture 9, Lesson. 4.1.

At one time the people of Magadha were afflicted with five diseases : leprosy, boils, dry leprosy, consumption, and fits. The people who were afflicted with these diseases went to Jīvaka.¹ He refused to treat them saying : 'I have too many duties, and am too occupied. I have to treat the Magadha king Seniya Bimbisāra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head. I cannot cure you.' Then the people thought : 'These Samāṇas have good meals and lie down on beds protected from the wind. What if we were to enter the religious life. The Bhikkhus will nurse us, and Jīvaka will cure us.' So the sick began to enter the Order. Jīvaka found out what was going on, and brought it to the notice of the Buddha. Then the Blessed One proclaimed : 'I prescribe, O Bhikkhus, that he who confers the upasampadā ordination, ask (the person to be ordained) about the Disqualifications. Let him ask : 'Are you afflicted with the following diseases, viz. leprosy, boils, dry leprosy, consumption, and fits.'²

From the Mahāvagga arise two medical personages, Jīvaka and Ākasagotta. All that is known of the latter is that he was a surgeon and that the Buddha rebuked him for operating on a Bhikkhu.

1. Mahāvagga: I.39.2. 2. Ibid. I.76.1.

Another contemporary of the Buddha was Kāśyapa (vrddha), the elder, probably 'an historical person' whose formulae are quoted in the Navanītaka.*1 He is reputed to have been a children's doctor and 'Kāśyapa pills' (verse 1040 - Navanītaka) are ascribed to him. Vāgbhata I quotes two of Kāśyapa's formulae for infantile diseases. According to Hoernle Ātreya, the contemporary of the Buddha, was the ultimate source of the Caraka Samhitā.*2 The Caraka and the Bhela Samhitās have at the beginning of every chapter : " Ityāha bhagavān Ātreya " - so spake the blessed Ātreya - a formula which is distinctive of most medical works (Tantra or Samhitā). Owing to the loss of the 20th and 21st folios of the Bower manuscript, the identity of the source from which this extract was taken, cannot unfortunately be determined.

Ātreya was not so much a surgeon as a physician.*3 Tradition has it that he had six pupils, but only two of them, namely, Agnivesa and Bhela, are known to us. The system of medicine expounded by the Ātreya School has been committed to writing in the form of Samhitās or Compendiums. Of the Bhela Samhitā only a single manuscript is in existence. The Agnivesa Samhitā is not available in its original form. Even though it has disappeared from circulation now, Cakrapāṇidatta, its commentator, writing in the eleventh century, quoted from it. Caraka has preserved it in his redaction, and it is in that state that the system

*1. Hoernle, J.R.A.S., (G.B.), 1909 : p. 876.

*2. " " " : p. 877.

*3. " Osteology : p. 4 .

of Ātreya is preserved for us today, even though Caraka could not complete it. Dridabala, a Kashmir physician, whom Hoernle considers as anterior to Vāgbhata II, completed the concluding part of the redaction, about one-third of the whole work, many centuries afterwards. He not only completed the work undertaken by Caraka but revised the part written by Caraka himself.*1

Susruta was a surgeon. While Caraka specialized in general medicine, Susruta made surgery his special study.*2 Hoernle considers him to be a contemporary of Agnivesa who was a pupil of Ātreya.*3 As previously mentioned, Susruta in his Samhitā states that Brahmā divided the Āyurveda into eight sections, Salya, Sālākya, etc., and he states further that the sages Aupadhenava, Vaitarana, Susruta, and others approached Dhanvantari for medical instruction.*4 The Susruta Samhitā is thus regarded as belonging to the Dhanvantari school of medical literature. Susruta devotes two complete chapters (the seventh and eighth of the Sūtrasthāna) to the description of surgical instruments, and discusses the principal surgical operations, a thing neglected by Caraka in his Samhitā.*5

*1. Caraka : VI. 30. 274 ; Das Gupta, Vol. II : p. 430 ;
Hoernle, Osteology : p. 2.

*2. Hoernle, Osteology : p. 2.

*3. Hoernle, Osteology : pp. 7 , 8.

*4. Susruta Samhitā : 1. 1.

*5. Caraka : Cikitsita-sthāna, Chapter 18 verses 179 ff : a cursory mention of an operation; Ch. 8 verse 64 is about an operation for the extraction of a dead foetus. No mention of a surgical instrument is made in either of these instances.

PRACTICE OF THE

ĀYURVEDA IN CEYLON

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When one comes to deal with the historical aspect of the practice of the Āyurveda in Ceylon, one has to admit that very little original research has been carried out in this field. This is to some extent due to the lack of authentic information regarding the past activities of the people of Ceylon from the time of the early Indian settlers to the present day Sinhalese. The only available material is in the Mahāvamsa, the Cūlavamsa, and the very meagre references in the lithic records found in various parts of the island. There is an important vernacular literature which should provide a wealth of material to the future writers in this field of study but most of this is buried in manuscripts. However, two scientific works on Ceylon Āyurvedic medicine deserve mention here. They are J. Attygalle's Sinhalese Materia Medica and E. Roberts's Vegetable Drugs of India and Ceylon. These two works are purely on materia medica and do not deal with the literary or historical aspect of the Āyurveda in Ceylon. It is unfortunate that no histories of medicine like those written by Sir Bhagavat Singhjee, Wilson, Jolly, Mukhopādyaḃaya, or Ray exist in Ceylon although it is the same system of medicine which has been transplanted on neighbouring soil. No attempt has been made to prepare a complete list of plants or drugs, and botanical descriptions and habitats of plants. In the following pages I have tried to bring together the material available to me in the chronicles and the inscriptions of Ceylon. The greatest difficulty in an attempt of this nature is to sift the fact from legendary matter and present

a complete and continuous picture which can stand the test of modern historical criticism.

Ceylon Before the advent of Buddhism

The zeal which the early Sinhalese showed for public hygiene and sanitation is easily seen from their selection of places suitable for founding of cities, from the vast palatial edifices constructed for public use, and from the improvements in the methods of cultivation ~~by~~ brought about by irrigation systems which stand testimony even to this day. The first king who set about improving the sanitary conditions of the country was Pandukābhaya (377 B.C.). He laid out the suburbs of the city of Anurādhapura, the capital of Ceylon. He built a cemetery, and a place for executions. In the field of city sanitation, he employed five hundred ^{the} caṇḍālas (untouchables) for/work of cleaning the streets of the City, two hundred for cleaning the sewers, one hundred and fifty for carrying the dead, and a similar number as watchers and attendants in the cemetery. Housing facilities for these workers ~~were~~ were provided in the north-west sector of the city. *1 In the field of medicine, the king built a maternity home (vijāyanāgāra) and a sanatorium for the sick. *2

His successor, Mutasīva, laid out the beautiful *3 Mahāmeghavana garden and made Anurādhapura a city of flowers and fruit gardens. Today we know that 4 acres per 1,000 of the population is the necessary standard of ^{open} space aimed at by town planners. *4

*1. Mahāvamsa : p. 74, 75.

*2. " : p. 75.

*3. " : p. 77. *4. London County Council's County Plan: p. 15

It is interesting to see how the ancients anticipated modern developments.

Introduction of Buddhism into Ceylon

As religion exerted a very great influence on the Āyurveda, we should examine a little more closely an event which had profound and enduring effects not only upon the country in which it took place but also upon the neighbouring countries. This event was what is called the introduction of Buddhism into Ceylon. The influence of Buddhism and Jainism on the Āyurveda^{*1} was such that it was able to bring about a decline in the field of anatomy, and surgery. Buddhism ~~also~~ brought into operation an ethical code which vastly improved the social conditions of the people. Asoka in his famous Second Rock Edict (257 B.C.) speaks of the organisation of social medicine established by him along the lines of Buddhist ethics. He says that throughout his dominions and in the neighbouring lands even far beyond the borders of his empire as far as Ceylon to the south and under the Seleucid king, Antiyaka (Antiochus) of Persia and Syria to the north-west,^{*2} medical treatment was provided for men and animals. He imported and planted, wherever they were lacking, herbs, roots and fruit trees beneficial to man and beast. Mahāvamsa records that Buddhism was the gift sent by Asoka to his friend Devānampiya Tissa, king of Ceylon.^{*3} We will not be guilty of a digression if we examine this event in some detail and see the historical accuracy of this record of events.

*1. History of Medicine (Castiglioni) : p. 95;
Indigenous Drugs of India (Chopra): p. 5.

*2. A Medical History of Persia: p.174. *3. Mahāvamsa : xi. 31.

From the Mahāvamsa itself we gather that the Mahiyaṅgaṇa Thūpa existed even before Buddhism was introduced into the island at the time of Tissa (247 B.C.). *1 When Panduvāsudeva first *2 came to Laṅkā (444 B.C.) with thirty-two followers, they are *3 said to have come in the guise of monks, and the people seeing the monks received them with due respect. There was also a prophecy about the establishment of the religion of the Buddha which was *4 known to one of the ministers of Laṅkā. Moreover, Hinduism and Jainism were known and practised in the island at this time. *5 The evidence for this belief is overwhelming: One of the followers of Vijaya, we are told, was a Brahmin. He was Upatissa who built the settlement, Upatissagāma, on the banks of the Gambhīra river, to the north-west of Anurādhagāma. He was also the chaplain *6 in Vijaya's court. Another Brahmin was Pandula, 'a rich man, learned in the Vedas', who was the tutor of the young prince, Pandukābhaya. *7 In the record of events which describes the reign of Pandukābhaya, we are told that the king built a house for the nigaṇṭha, Jotiya, eastwards of the city cemetery. To the north of the cemetery he built a hermitage for many ascetics. We are told that ascetics of various heretical sects lived in the region to the east of the City. This king built another hermitage and a chapel for the nigaṇṭha, named Kumbhanda. On the further side of Jotiya's dwelling, the king built a monastery for wandering monks, a dwelling for Ājīvakas, and a residence for the Brahmins. *8

*1. Mahāvamsa : I. 36. *2. Ibid : VIII. 12. *3. Ibid : VIII. 12.

*4. " : VIII. 15. *5. IX. 2. *6. Ibid : VII. 44.

*7. " : X. 20. *8. Ibid. : X. 96 - 102.

These facts go to prove conclusively that the religions then current in India were known in Ceylon. The chronicle makes mention of all the religions except Buddhism; but it is difficult to believe that the people of Lankā did not know of the existence of Buddhism when the practice of the other religions was current in the land. It may not be wrong to conclude that Buddhism became the official religion in Tissa's reign.

The Mahāvamsa is full of praise for this king's religious activities but we hear very little about his work in the field of social welfare. We are told that the king's consort, 'that foolish woman', coveted the succession for her son, and was always planning to murder the vice-regent. Once she sent him a basket of mango fruits with a poisoned mango on the top with the idea of killing him. But her own son who was staying with the vice-regent ate the fruit and died as a result. This is the earliest ^{*1} instance of the use of poison for a murderous purpose recorded in Ceylon History. Many more instances follow in the chronicle.

The offering of medical requisites was praised by the Buddha. Building of hospitals, sanatoria, and supply of free medicine were all carried out by kings and the wealthy to fulfil Buddhist ethical requirements. We are told that Vihāra Maha ^{*2} Devī, mother of Gāmani, (101 B.C.), went to the monastery daily to offer medicine to the monks. It is in Gāmani's reign that we hear of a reference to physicians for elephants in Ceylon. During his battle with the Damilas, the king's elephant was scalded by boiling pitch, and the chronicle relates how the elephant physicians

*1. Mahāvamsa : XXII. 3 - 5. *2. Ibid : XXII. 30.

*3. " : ~~XXII. 30~~ : XXV. 34.

washed the pitch away and applied balm to the wounds. Gemunu's social services are mentioned in Chapter XXIX of the chronicle. At the gates of the city of Anurādhapura he placed many barbers, and attendants for the public baths. He supplied free clothes, and likewise fragrant flowers and sweet foods for the people.*1 When this king was lying on his death-bed a record containing all the good deeds he performed was read. In that recital we hear also of a famine which took place during this king's reign.*2

Lajjitissa, a nephew of Gāmani, who ruled*3 (59 B.C.) after him, distributed medicine to the bhikkhus in the villages. Poison comes into royal use again in the reign of*4 Coranāga (3 B.C.) when his queen, Anulā, used it to kill him. She killed his successor also through the same medium, and*5 continued on a murderous spree of poisoning her spouses until she herself met her deserved death at the hand of Kutakannatissa whose brother she had had poisoned. The casualties at her hands were : Siva, Vatuka, Tissa, and Niliya. All of them ruled the country for short periods from 12 to 16 A.D., with Anulā as queen. It is recorded that Kutakannatissa who delivered the land from this sex-maniac built a large canal called Vannaka, the*6 great Ambadugga tank, the Bhayoluppala, a new palace, and in the City, he laid out the Padumassara park.

His son Bhatikābhaya (38-66 A.D.) organised*7 the City's entertainments on a large scale. He encouraged festivals

*1. Mahāvamsa : XXIX. 20 ; *2. Ibid. : XXXII. 29; *3. Ibid. : XXXIII. 27.

*4. " : XXXIV. 32-35; *5. Ibid. : XXXIV. 15-27;

*6. " : XXXIV. /27; *7. Ibid. : XXXIV. 52-61.

of music, dances, and concerts. His younger brother, Mahādāthika-^{*1} Mahānāga, who succeeded him was also a lover of parks and festivals. He also held festivals of music, song, and dance. He believed in the virtues of cleanliness so much that he had the road from the Kadamba river to the Cetiya mountain covered with carpets so that the people might go about with clean feet. Free barbers were posted at the four gates of the city.^{*2}

About this time Western influences appear in Ceylon. How far these influences had any effect in the realm of indigenous medicine it is difficult to say. In Ilanāga's reign (95 - 101 A.D.) we are told that he caused the enemies he captured in battle to be yoked to his chariot wheels and enter the City.^{*3} This was a Roman custom and was not known in the East. We are told that his son, Candamukha, sent ambassadors to the court at Rome. This was during the period of the Roman Emperor Trajan, and we may not be wrong in believing that medical and sanitary beliefs of the Romans came to be known in Ceylon.^{*4}

Chewing of betel leaves is recommended in the Sādā-cāra-paddhati of our text. In the account which describes Vasabha who became king in 124 A.D. we ~~have~~ have a historical anecdote^{*5} about this habit which is now a popular vice among the Ceylonese.

Dr. Kern believed that betel-chewing was introduced into India^{*6} about the time of Caraka or Suśruta. He says that the older Buddhist canonical works such as the Mahāvagga or the Cullavagga do not

*1. Mahāvamsa : XXXIV. 78 -85; *2. Ibid. : XXXIV. 94.

*3. " : XXXV. 40. *4. History of Ceylon (S.G.Pere-
ra) : p. 119.

*5. " : XXXV. 62-64; and Cūlavamsa : 54. 22.
" : Iiv.v. 47; Iepi. Zeylanica: vol.3, p.97.

*6. Bijdrage tot de verklaring van eenige woorden in Pali-geschriften
voorkomende... (Letterk. V., p.6)

make any mention about this habit; nor are there any references *1
 to it in the Mahābhārata or Rāmāyana. It was to this passage in *2
 the Mahāvamsa that J. S. Speyer referred when he stated that the
 word tāmbūla was quoted by Childers from the Mahāvamsa. Dr. Penzer *3
~~is not connected with the~~ says that this word does not occur in
 Buddhist or Hindu religious or secular writings until about the
 fourth century. Chau Ju-Kua in his account of the Chinese and *4
 Arab trade in the twelfth and ~~thir~~ thirteenth centuries says :
 "All day (or every day) he (the king of Ceylon) chews the
 areca-nut. They burn pearls to make lime.."

The betel is a perennial dioecious creeper cultivated
 for its leaves in the monsoon regions of India and Ceylon. It is
 thought to be a native of Java. The chewing of this leaf with the
 accompanying ingredients brings about a sense of well-being in the
 mouth and stomach and works as a tonic and a stimulant. In the
 magic ceremonies betel is used as an offering to the spirits. It
 is also used in Ceylon during New Year festivities as a medium of
 offering. Parents and superiors are offered betel-bundles as a
 token of one's esteem and homage at these festivities. At weddings
 the bride and the bridegroom offer bundles of betel leaves to the
 near relatives. In shrines offerings are enclosed in betel leaves
 and placed at the feet of idols. Russell and Sir Richard Winstedt *5
 speak of similar customs in vogue in India and Malaya.

*1.

*Pt. note last page : Bijdrage tot de verklaring van eenige woorden
 in Pali-geschriften voorkomende.. (Letterk. Verhandelingen), p.6.

*2. "Studies about the Kathāsaritsāgara" : pp. 49, 50.

*3. Poison Damsels : p. 210.

*4. T'oung Pao (Pelliot) : vol. xxviii, p. 441. Mahāvamsa: liv.v. 47

*5. Tribes and Castes of the Central Provinces : vol.II, p. 195;
 R. A. S. Journal (Malayan Branch) : vol.III, pt.iii, p. 11.

(124 A.D.)

When Vasabha/became king, he asked the elders how he might lengthen the span of life. He was told that he should make gifts of strainers (to purify water), gifts for the maintenance of the sick, and fast once a fortnight. He followed their advice. He set up also free boarding houses at the four gates of the City, and supplied the sick and the invalids with suitable foods. Public sanitation also received his *1 due attention. He built many tanks to serve as public baths in various parts of the capital, water for these supplied by subterranean canals.

Another case of poisoning occurred in king *2 Samghatissa's reign. This king (296 - 300 A.D.), was fond of jambu (rose-apple) fruits and was in the habit of going too frequently to the eastern island, one of the islands between the north point of Ceylon and the Indian continent, accompanied by the ladies of the court and the nobles. The people of the islands were so greatly inconvenienced by these visits that they poisoned the fruits of the tree from which the king was in the habit of eating, and he died there.

His successor, Sri Samghabodhi, ruled for two *3 years in Amurādhapura. During his time a great drought laid the land waste. A fever, scarlatina as Geiger surmises, began to take a heavy toll in the country. It was at this time that the ritual of demon worship was performed to end the pestilence. *4

*1. Mahāvamsa : XXXV. 93 - 98. *2. Ibid. : XXXVI. 70.

*3. " : XXXVI. 75. *4. Ibid. : XXXVI. 89.

Buddhadāsa (c. 412 A.D.), Ceylon's physician king and the reputed author of the Sārārtha Samgraha, occupies a unique and an honourable place in the medical annals of the island. The Cūlavamsa compares his prowess in the medical art with that of Jīvaka. The Rājāvaliya, and the Pūjāvaliya also *1 extol this king's surgical as well as pathological ability at great length. The stories are full of the oriental alamkāras, but the bare outlines of these stories help us to draw a factual picture of the medical and sanitary conditions of the time.

We are told that on one occasion, the king treated a leper by what we may today call psycho-therapy. The king was marching along with the army royally adorned in all his splendour. When the leper saw him in all his glory, he was full of rage and fury. He struck the earth with his hands and staff, and abused the king. When the king noticed this unnatural *2 behaviour, he sent one of his attendants to investigate into it. He was told that the leper was under a delusion that the king had been his slave in a previous birth, and was furious that a former slave of his could pass his quondam lord without showing proper respect. The leper had threatened to kill the king and drink his blood. The king was greatly amused at this report, but diagnosing the sickness correctly, he instructed his attendant to pose as an enemy of the king, and agree with the leper in his insane talk. He was to provide the leper with a house, bathe him, apply ointments to his wounds, dress him in

*1. Rājāvaliya : p. 267 ; Pūjāvaliya : p. 341.

*2. Cūlavamsa : 37. 151 - 172.

the choicest of garments, feed him with dainty food served by young damsels, and place him on a splendid bed. Later, the truth about his benefactor was to be told him by degrees. Under this kindly treatment the leper was cured, and he became so attached to the king that he is said to have swooned when he heard of the king's death.

This king's skill extended to the field of gynaecology as well. He treated an untouchable (~~the~~ Candāla) woman for a case of the growth of biparietal diameter of the foetal^{*1} head and saved both the mother and the child. This may be taken as an instance of the broad ideas this monarch held on the subject of equality and brotherhood which even today would be regarded as revolutionary in those parts of the world. That his medical skill was to be had irrespective of social superiority or inferiority, wherever they were needed, speaks not too lightly of a monarch who lived in the fifth century when even today both in India and Ceylon, caste restrictions are so rigid that an action of this nature would be viewed with disfavour by a large majority of the people.

It is recorded that the king established hospitals in every village, with a resident physician. He also appointed a chief physician per unit of ten villages throughout the island. These physicians were given the produce of ten fields by way of fees. Of even greater interest is the mention of his appointment of physicians for elephants, horses, and soldiers. He had special clinical centres for cripples and the blind, and established^{*2}

*1. Cūlavamsa I: 37. 140; compare, Prabandha Cintāmaṇi : p. 22

*2. " : 37. 145 - 152.

refuges for them in the principal cities. He was so devoted to surgery ~~that~~ and the practice of medicine that he had a special pocket in his mantle ~~o~~ for his surgical knife, and wherever he went, he carried it with him and attended on patients on the ^{*1} spot. There is a floating tradition which attributes to this king the authorship of the Sārārtha Samgraha. Geiger says that ^{*2} he made a summary of the essential content of all the medical text-books and ~~then~~ does not accept the traditional view though Turnour agrees with it. I believe that the traditional view is on more firm ground than the interpretation of Geiger which has only the disputed lines of the Cūlavamsa.

Buddhadāsa's son, Upatissa, continued to maintain ^{*3} the magnificent work of his father. He established more hospitals for cripples, the blind, and the sick; maternity homes, and alms-halls. But this rapid increase in the medical and social services could not prevent a plague which beset the kingdom during this king's reign. It was preceded by great rains, and a famine.

We hear of Dhātusena (460 A.D.) as having built ^{*4} hospitals for cripples and the sick. The period that followed the death of this king was one of internecine warfare, followed by an invasion from South India. There is therefore, no mention in the records of any social welfare works until the reign of Silākāla ^{*5} (524 A.D.) who increased the revenue for the maintenance of hospitals.

*1. Cūlavamsa I: 37. 145 - 152.

*2. " : 37. 146, note 7; 37. 171, note 1.

*3. " : 37. 182 - 191.

*4. " : 38. 42. *5. Ibid. : 41. 29.

Moggallāna II (537 A.D.) provided free medicine to the people but nothing is mentioned in the records about other medical or social services during this reign. Aggabodhi, son of Mahātissa, built hospitals for the blind, and the sick at Kānagāma (Māgama) in the south of Ceylon. He also made gifts of areca nuts and betel to monks. Dappula I (650 A.D.) supplied free medicine to the wandering monks. Massaging the body with oil which is a common sanitary habit among the Tamils of Ceylon today is referred to in the chronicle. Aggabodhi IV (658 A.D.) died of an incurable diseases and his subjects performed on his funeral pyre all customary ceremonies. Then they made for themselves medicine from the ashes of the pyre. Geiger remarks that this is a very characteristic trait of primitive mentality. The separation of the medical from the pharmaceutical profession appears to have begun very early in the Āyurvedic system of medicine. The rapid increase in the materia medica and the greater skill in compounding which this demanded may have called for a special body of men. A faint glimpse of what was happening in Ceylon then may be afforded by the fact that king Aggabodhi VII (766 A.D.) himself studied the medicinal plants over the whole island to find out whether they were wholesome or harmful for the sick.

About this time, the capital of Ceylon was being slowly shifted to Pulatthinagara (modern Polonnaruwa) from Amirādhapura, and we find Udaya I (792 A.D.) building a large hospital for the sick, and halls for the blind and the crippled in many places. The revenue from many villages was endowed for

*1. Cūlavamsa I : 41.58. *2. Ibid. : 45. 43; Epigraphia Zeylanica, vol. 3 p.193

*4. *4. " : 45. 66. *5. Ibid. : 46.35. *6. Ummagga Jātaka: p. 6.

*7. " : 48. 72. *8. Ibid. : 49. 19.
@ See Jaina Sūtras: Sutrakṛtāṅga 2.2.76 for similar custom.

the maintenance of these institutions. Sena I (831 A.D.) built *1
 a hospital in the western part of the City. During the reign of *2
 Sena II (851 A.D.), a plague spread in the country and the chronicle
 states that the king charmed the people against this by sprinkling
 'paritta' water and so removed the danger from the country. He *3
 built a hospital on the Cetiya mountain. To the Buddha himself is
 attributed the first 'paritta' ceremony which he is said to have
 performed when the capital of the Licchavis was threatened with
 the 'janapatha' epidemic. On this occasion the Buddha recited the
 Ratana Sutta to ward off the evil effects. The texts which consti-
 tute the paritta are drawn from the canonical writings, and the
 Khuddaka Pāṭha itself is a kind of Book of Parittas. These cere-
 monies are based on the superstitions of the people and have no
 basis in the Buddha's way of life as preached by him. Geiger is *4
 of opinion that these ceremonies are derived from popular magic.

Kassapa IV (896 A.D.) built a lying-in-home. *5
 He also built hospitals in Anurādhapura and Polonnaruwa to combat
 epidemic (upasagga) diseases. Geiger says that it is impossible to
 determine what disease is meant by 'upasagga'. Jolly in his Medizin
 (pp. 48 and 87) takes the Sanskrit word 'upasarga' to mean 'sequelae'
 or 'complication'. Geiger concludes that the word may mean any kind
 of epidemic. *6 Kassapa V (913 A.D.) built a medical hall in the *7
 south gate of Anurādhapura. We are told that a serious outbreak of
 the 'upasagga' disease mentioned above, occurred at this time. When

*1. Cūlavamsa: 50. 75. *2. Ibid. : 51. 81. *3. Ibid. : 51. 74.

*4. " : p. 98, ft. note 2. *5. Epigraphia Zeylanica, vol. 3: p. 273
 See Culla Vagga, VII. 3. 10 where Buddha speaks of paritta.

*6. Cūlavamsa 52. 25, ft. note 2. (cf. Zend-Avesta, Pt. II, p. 44. 6

*7. Epigraphia Zeylanica, vol. I, No. 4 : slab inscription of Kassapa V;
 Cūlavamsa : 52. 57.

the Sinhalese king invaded the territory of the Pandu king in ^{*1}
 South India, the Commander-in-chief of the Sinhalese forces died
 of the 'upasagga' disease, and as the troops too suffered from it,
 a retreat had to be ordered. The king caused a 'paritta' ceremony
 to be performed with a view to warding off the danger of the plague,
 and the bad harvest. A record of other ceremonies appears in the ^{*2}
 chronicle. With the overthrow of the Vallabha king (c. 960 A.D.),
 the king of Ceylon spread his rule over a part of South India. ^{*3}
 This supremacy was not used by him to enforce his earthly sway but
 to establish peace in Laṅkā. Mahinda IV (956 - 972 A.D.) marked ^{*4}
 his victory by sending physicians to the sick ascetics, giving them
 medicaments such as sugar baked in melted butter, juice of garlic,
 betel to sweeten the breath, and dessert. He gave the monks garlic,
 black and long pepper, ginger, the three kinds of myrobalan, butter,
 oil, honey, and blankets. In the hospitals he distributed free medi-
 cine, and provided free beds.

During the hundred years that intervened between
 Mahinda IV and Vikkamabāhu, (1029 - 1041 A.D.), the country was torn
 assunder by the invading Cholas of South India. The Damilas were ^{*5}
 spreading death and desolation everywhere and there was no peace in
 the land. Vikkamabāhu refused to be anointed king until he had seen
 the last Tamil out of the island. But before his campaign could ^{*6}
 begin, he died of the 'wind disease'. In the slab inscription he set

*1. Cūlavamsa : 52. 77.

*2. Ibid. : 46.5; 51. 80; 73. 73.

*3. " : 54. 16.

*4. Ibid. : 54. 17 - 31, Ep̄h̄. Zeyl.
 vol.3, p.97 : lines 27 - 32. Also see

*5. " : 55. 20 - 22. Travancore Archaeological Series:

111, p. 176.

*6. " : 56. 5; Medicin (Jolly) : pp. 118 - 119.

up, he tells us that he provided free kitchens, medical halls, and^{*1}
 orphanages. In another tablet he set up, we are told of a grant of^{*2}
 land to a physician, and to an applier of leeches.

It was not until the time of Kittī, later named^{*3}
 Vijayabāhu I, (1041 A.D.), that it was possible to drive the marauding
 Damilas out of the country and bring about the much longed for peace.
 Having driven out the invader, this king set about organizing the
 country. But in the ~~sphere~~ sphere of medicine, very little is recorded
 except that he offered 'all kinds of medicine', rugs, and charcoal
 pans to the monks, and that he gave cripples strong oxen (for work),
 and to the blind and the lame, he granted villages separately.^{*4}

Parakkamabāhu's (1153 A.D.) strategic penetration
 into the enemy king Gajabāhu's territory, and his employment of a
 'fifth column' before his advance provides interesting reading in^{*5}
 the chronicles. What is of more interest to us here from a medical
 point of view is the use of poison through spies who went about as
 snake-charmers but who in reality were experts in the use of poisons.
 The skill in the use of poisons has been previously mentioned with
 reference to Mahānāga, Anulā, and Saṃghatissa. The use of poison
 in statecraft was well known in ancient India. Kings are said to^{*6}
 have met with death through the caresses and embraces of 'poison -
 girls' (viṣa kanyā). It appears to have been a custom to send girls
 as presents to kings by those who desired to win their favour and^{*7}
 this medium had been used to introduce 'poison - girls' by rival kings.

*1. Epigraphia Zeylanica : vol.I, No.19, p.229.

*2. " " : vol. I, Tablet of Mahinda, p. 110.

*3. Cūlavamsa I: 57. 71. *4. Idem. : 60. 71 - 77.

*5. " : 66. 131 - 140.

*6. Histoire Litteraire de la France , Tome XXX, pp.567 - 595.

*7. Epigraphia Zeylanica, vol.II, pp. 134, 154.

In the Susruta Samhitā the physician in attendance on the king is cautioned against these poisoned girls. There is also a reference in the Devi Purāṇa where men are warned about the dangers from these girls. ^{The} Kathā Sarit Sāgara and Mudrā Rāksasa also make similar references. Secretum Secretorum which is attributed to Aristotle states that Indian kings resorted ^{to} the practice of killing their rivals by the use of maids whose bodies were poisoned and he asks his pupil, Alexander, to be on his guard against such maids. Pliny also ~~Makes~~ refers to the use of poison. *5

We are not told how Parākramabāhu used poison, but a detailed account of the strolling quacks whom he employed as spies is given in the chronicle. He sent them out to market towns and villages in the enemy king's country, there to practise the healing art, and gather information regarding the conditions prevailing there. The practice of drug-peddling does not appear to have been confined ^{only} to Ceylon. The story contained in the 779th Night of the Arabian Nights shows that it was the custom to purchase all kinds of drugs from strolling pedlars. Pedlars sold drugs upon their own diagnosis and treatment, or upon the clients prescribing for themselves.

It is interesting here to note that Sāyana refers to Cārāṇa-vaidya among the different collections of the Atharva Veda. According to him, the compilation of the Atharva Veda was current in nine different recensions or śākhās. They were : Paippalāda,

*1. Sus. Sam. : V. 4, 26 ; Medicin (Jolly) : p. 122.

*2. Devi. P. : Chap. IX.

*3. Mudrā Rāksasa (Shāstri) . *4. Sec. Sec. : Bk. II. para 35.

*5. Natural History : XXV. 3 . *6. Cūlavamsa : 66. 137.
Caraka : Tasyācitiya, chap. 6.

Tāṇḍa, Māṇḍa, Śaunakīya, Jājala, Jalada, Brahmagāda, Devādarsa, and Cārana-vaidya. The Śaunakīya recension is available in print and it has as its Brāhmaṇa, the Gopatha-brāhmaṇa and has five sūtra works, viz. Kausika, Vaitāna, Naksatra-kalpa, Āṅgīrasa-kalpa, and Śānti-kalpa. Kausika-sūtra has been commented upon by Dārila, Kesava, Bhadra, and Rudra. It is from the Kausika that we gather the existence of the cārana-vaidya or wandering-medical-practitioner who probably formed the earliest stratum of the medical profession in India. Hence the word 'cārana-vaidya' reveals that the medical practitioners of those early days went about from place to place inviting patients to come to them. It is interesting to recall the significance of the word 'caraka' (literally, a wanderer) and ask ourselves whether it had anything to do with the itinerant character Caraka's profession as a medical practitioner. This belief is to some extent strengthened by the fact that Jīvaka began his career^{*1} as a wandering physician.

Parākramabāhu I was an efficient town-planner. He laid out charming gardens adorned with trees that bore abundant blossom and fruit. He provided the city with pure water. He built ponds with lotus flowers, and large shower baths for the public in the City. The chronicler is full of ecstasies over his magnificent public utility service. This king attended not only to the sanitary needs of the community but also to the medical requirements. He^{*2} built in the City a large hospital to accomodate hundreds of sick people. This hospital was provided with male and female nurses who attended on the sick both day and night, and was complete with all

*1. Mahāvagga : VIII. 1. 8.

*2. Cūlavamsa II : 73. 29.

*3. " : 73. 104.

medical requirements. No one was under-fed as the king provided ^{*1} public restaurants which supplied not only the basic necessities but luxuries as well. It must be remarked in passing that in an economy which was governed by Buddhist ethics misuses of benefactions of this nature very rarely arise as undeserving persons would hesitate to avail themselves of these facilities in the belief that such action would bring about an adverse effect in after-life. The king himself was versed in medical lore, and was quick to distinguish the merit of deserving medical men whom he patronized by endowing them with maintenance according to their deserts. He convened conferences of surgeons and physicians where he held forth discourses on the proper methods of treatment. There he examined the physicians and surgeons and to deserving ones he gave rewards so that interest in the medical science might continue unflagging. A similar examination of physicians by the ruler was practised in ^{*2} Persia.

The good work begun by Buddhādāsa in establishing hospitals for animals seems to have been continued even at the ^{*3} time of this king. There is an anecdote which describes how a crow which was suffering from an ulcer was treated by the king's physicians at his request. He had a Minister of Health who took his seat ^{*4} in the Chamber of State. The most important historical record which deals with army medicine ~~the~~ relates to this monarch's South Indian campaign. It describes how different kinds of medicines preserved in cow horns for healing venomous wounds caused by poisoned arrows were

*1. Cūlavamsa : 73. 30.

*3. " : 73. 52.

*2. History of Persian Medicine: p. 269

Cūlavamsa : 73. 43.

*4. Nikāya-saṃgraha : p. 21

taken with the army. "here were medicines for curing the "poison" *1 caused by infected water in the many swampy stretches of the country." This appears to be a reference to a fever similar to malaria or malaria itself. Surgical instruments for extracting arrow-heads from bodies were also taken. He also took with him skilled physicians and female attendants. This account in the Cūlavamsa is the only coherent record which gives us an insight into the state of medicine and medical institutions of the island.

We are now coming to the end of our record of medical progress and activity of Ceylon. From Parākramabāhu I who passed away in 1186 A.D to Narendrasinha who began his reign in 1707 A.D., is a far off cry, but the chronicler takes us through the centuries with kaleidoscopic rapidity without any mention about the medical services during this eventful period. A foreign power, the Portuguese, had come to wield sway in the maritime parts of the island bringing with them exotic ways of life and culture. From Ribeiro we learn *2 that dysentery, beri beri, and 'some kind of fever due to poverty of blood was common among the Portuguese soldiers. He says that the disease which the natives dreaded most was small-pox. It was *3 regarded as a curse and the patients were segregated in huts outside their homes. Of syphilis he says : ' Syphilis they call Parangue *4 rere (lede) which means the Portuguese disease; and with reason, for it was we who introduced it among them.' About the Āyurveda he says: 'They are great herbalists and in cases of wounds, tumours, broken arms, and legs they effect a cure in a few days with great ease. As

*1. Cūlavamsa II : 76. 49. *2. History of Ceilão : p.155.

*3. History of Ceilão : p. 156. *4. " " : p.156.

for cancer, which is a loathsome and incurable disease among us, they can cure it in eight days removing all viscosity from the scab without so much as leaving a mark anywhere to show that the disease had been there. *1.

But native historians^{are} all ominously silent about medical events during this period. The Cūlavamsa only tells us *2 that Sāmanera Saranamkara "composed a commentary on the work Bhesajja-mañjusa which was composed at the time when the former king Parakkamabāhu held sway in the town of Jambudoni by that discerning therā, assiduous in well-doing who was head of the (bhikkhus) dwelling in the Pañcaparivena, with the wish that those who have devoted themselves to the spiritual life should be spared illness."

* * *

* Ft. note 4 last page : Medicin (Jolly) : p. 106; Commentary on the Hindu System of Medicine : pp. 375-379; The voyage of François Pyrard of Laval (Gray) : p. 183 and note.

*1. History of Ceilão : p. 156.

*2. Cūlavamsa : 97. 57.

Sanitary laws based on religious beliefs

In chapter three of our text, the author deals with Sadācāra Vidhi (pasattha-ācarana) or rules for wholesome sanitary conduct. We are told at the very beginning of the chapter that those who follow sanitary rules praised by the learned enjoy good health, longevity, and happiness. One should awake three hours before dawn during the period known as the Brahma-muhurta. Then follow instructions regarding the roots which are used to brush the teeth. After cleaning the mouth, we are advised to chew betel to keep the mouth fragrant. Then the early bath is praised. The daily bath was an important item in the routine of the Hindu and the Buddhist. Rules about baths and washes that one should offer to guests are mentioned as of the greatest importance in several places in the sacred books of the Hindus and the Buddhists.^{*1} It is interesting to note that a similar practice prevailed among the Egyptians and the Jews.^{*2} The Egyptians as well as Gibeonites practised this duty.^{*3} In the Buddhist Order ablutions before meals play an important part. The washing of hands and feet is regarded as a sacred duty.^{*4} Preuss mentions that a similar custom based on the Talmudic regulations was in force among the Jews.^{*5} According to the traditional concept of Buddhist religious law, no Buddhist would enter a place of worship without first making himself clean. He would take a bath before visiting the place of worship if he had been in contact

Mahā-vagga: VI.14.4.

*1. Vedic Age : p. 522 ; ~~Arthya Samasa~~ : ~~Manu~~ ~~xxx~~ ~~53~~

*2. Genesis : xix. 2 ; *3. Judges : xix. 21.) Manu: II.53.a.

*4. Mahāvagga : x.14.1 ; Dinkard, Bk. viii. chp. 38.9
v1.14.4 ; Cullavagga : I. 27. 1; II. 1. 1.

*5. Castiglioni : p. 96. 1. SATAPATHA-: 4 Br.5, p.438.

with unclean persons or things, or if he had been doing anything that made his body unclean.*¹ Even before a person begins his*² studies whether it is religious or secular, a bath should be taken.

Women's impurity during menstruation constituted an absolute hindrance to their religious worship.*³ Although the Babylonians, the Jews, and the Hindus, prohibited man to have*⁴ contact with the menstruating woman, there appears no evidence among the Sinhalese for the belief that similar injunctions prevailed among them, although present day practice points in that direction. The idea of impurity originated with haemorrhage. A girl who attained puberty was segregated (vide present thesis p.20). Purification could only be acquired by a ritual ablution. Custom required that the impure person take a bath in medicated water, that before taking the bath all vestments and ornaments be taken off the body, and that after the bath, all vestments be given away to the washer-woman. This is a practice generally observed even today in some parts of the island. A similar custom prevailed*⁵ among the Jews. Among the Balahis, the 'untouchables' of India, similar customs are followed even at the present time.*⁶

*1. Cūlavamsa : 45. 73 .

*2. Ancient Indian Education : pp. 345, 347. (1.2, 19.

3. Vasistha:iv.37.Baudhāyana:I.5.11.34,35.Satapatha:111

*3. Manu : V.85 ;xi.174.Viṣṇu Purāṇa:v.105;xx11.73;xx111.91;Lxx1.58;Lxxx1.6.Gautama Sūtras: xiv. 30.

*4. Leviticus : xviii. 19 ; Manu : V. 85.

*5. Talmud, Mikw. : ix. 2.

*6. The Children of Hari : p. 96.

3. Compare, W.Wundt: Mythos und Religion, Teil II (Leipzig, 1906) p. 304.

Whoever entered a house where there was a dead person was *1 considered as having become impure, and a bath had to be taken to become clean again. The impurity arising out of death, or killa, as it was called, was regarded by the Sinhalese with great horror. In a house of mourning no fires are lit for cooking purposes and food for the inmates is sent *2 by the neighbours even at the present time. Those who attend a burial or a cremation bathe or wash their bodies before entering their homes.

The state of affairs at the time of our commentator, Saranamkara, the Saṃgha-rāja, should be stated in greater detail as he lived nearer to modern times. It was stated on 11th July 1817 before the Judicial Commissioner of Ceylon *3 that when Angammana Adigār requested Talmuke Palihena Rāla and his stepson, Kudā Palihena Rāla, to carry the shield at King Śrī Kīrti Śrī Rājasinha's funeral, they refused to do so. The chiefs explained that the refusal was due to the fact that they would have been regarded as having become impure and the succeeding monarch would not have employed them.

A tenant of Malgammana village whose rājakāriya (duty) was to bring flowers to the Māligāwa (palace) touched a dead body whereupon he was degraded and his holding confiscated. *4 This state of affairs may best be summed up in the words of *5 Jonville : The people entertain an idea that the dead defile a 6

*1. Manu : V. 57. 110 ; Yājñavalkya : Bk. III. chap. I. 1-2, 18-26.

*2. Sinhale and the Patriots : p. 442; The Children of Hari: p. 206.

*3. " " : " ;

*4. Judicial Diary : 3.7.1821. *5. Asiatic Researches: VII. p. 435.

6. Totem and Taboo : p. 33.

a place. They, therefore, get rid of the body immediately by burning it, or carrying it to the neighbouring forest. The house in which a person may have died is always deserted for some months, sometimes for ever.... The following custom fills one with horror, particularly as the only cause of it is idleness : when a sick man is despaired of, the fear of becoming defiled or of being obliged to change their habitation, induces those about him to take him into a wood, inspite of his cries and his groans, and there they leave him, perhaps in the agonies of death. This atrocious custom is common in the poorer provinces of the Kingdom of Kandy.

Dr. Pieris emphatically disagrees with these remarks. He states that it is entirely false to say that people were^{*1} removed and put away in the jungle when they were about to die. He says that there never was such a practice at any time, and that from the ancient times it was customary to pour a little water into the mouth of a dying man, and offer a piece of cloth to a monk on his behalf. All these things were done in the house of the ~~man~~ dying man. He says that he consulted various old people and priests in Anuradhapura and Vanni districts, and no one had heard of the customs mentioned by Jonville. Jonville may have been speaking of customs of a forgotten past. There is no historical or traditional evidence of the existence of such customs.

The Death Customs and the Vedic Age also mention customs^{*2} similar to those mentioned above by Dr. Pieris. Udaka-dāna or the

*1. Sinhale and the Patriots : p. 444.

*2. Death Customs : pp. 121 - 130 ; Vedic Age : p. 522.

offering of water libations to the dead is a custom common in ^{*1} India. The Persians had similar customs. It is in the realm of public health that Zoroastrian medicine reached its highest peak. To them the greatest of all ceremonial contaminations was death. A major purification known as the Barashnum-i-Nu-Shaba or the 'ablution of the nine nights' was required of a person who was rendered unclean by touching a dead body. Defilement began even before death. The lips of a dying person were cleaned with bull's urine or 'gomez'; and after death the body was washed with it by a priest who wore gloves of fleece.

Washing with 'gomez' was considered the most satisfactory method of purification. It was not only a religious rite. Even today the modern Parsee washes his body once a year with ^{*2} 'gomez' for ceremonial purposes. This is also a Hindu custom. ^{*3} In ancient times, as at present, urine was regarded as having anti-septic properties. According to Ghiyās-ul-Din, a fifteenth century writer, urine of boys is used in the treatment for erysipelas, ^{*4} scabies, leprosy, and other skin diseases. He prescribes the use of camels' urine both internally and externally. For perhaps, the earliest Āyurvedic use to which urine was put, we have to look into the Vinaya Piṭaka where it is recorded that the Buddha allowed his disciples to use a decoction made of cows' urine in the treatment for jaundice. ^{*5} Urine of boys is prescribed in the Āyurveda in the treatment for snake bite. ^{*6}

*1. Death Customs : pp. 121 - 130; Vedic Age : p. 522.

*2. A medical History of Persia : p. 15.

*3. The Children of Hari : p. 80.

*4. Mirāt-ul-Sahhat : Bk. II. ff. i, ii.

*5. Mahāvagga : VI. 14. 7. ^{*6.} Prayogaratanāvali; p. 301; Yogārnava: p. 221.

6. AV : VI. 57, 1-3; I. 27. 6; Hindu System of Medicine, p. 117.

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LITERATURE

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In the preceding chapter we have traced the evolution of the Āyurvedic system of medicine from the time of the first Indian settlers to the advent of Western medicine in Ceylon. We / 1 will now examine some of the medical works upon which the Āyurvedic system of medicine in Ceylon is based. Unfortunately for students of research in this branch of study, the mass of literature on medicine is in the hands of individual practitioners from whom it is almost impossible to acquire it. These are regarded as family heirlooms by them, and the various methods of treatment are kept alive in a few families which specialise in the different branches of medicine. Fortunately for the student, however, the British Museum Library, the Bibliothèque Nationale, Paris, and the Colombo Museum Library have acquired a large number of indigenous medical manuscripts upon which one is able to make a survey. In the following pages I have examined the material available to me in London, and in Paris. The medical works in the Colombo Museum Library have not been catalogued yet although W.A.de Silva in the preface to his Catalogue of Manuscripts stated that this would soon be undertaken.

In my examination I have selected the manuscripts which appear most important from a linguistic and a scientific point of view, and I have left out the large number of wattu-pot or manuals of prescriptions. In a work of this nature they cannot find a place in that they are purely technical. The forty-nine manuscripts which are examined here are classified as follows :-

1. Translations from Sanskrit works; 2. Sinhalese works; and
3. Medical dictionaries.

/ 1. See Histoire Générale de la Médecine : p. 487.

Translations from Sanskrit works

The Sārārtha Samgraha is associated with the celebrated royal physician, Buddhadaśa, whose prowess and ^{*1}repute has been dealt with elsewhere in the present thesis. This work contains many Sanskrit slokas and a Sinhalese ¹saṃne. The slokas found at the beginning are from the Trisadbbhiṣajāṅga, and it appears that they are embodied wholesale in this compendium. There are also slokas from the Arisṭalaksana of Ratnākara, and several from the Arist ¹Sataka. The other slokas which form the bulk of the work can be considered to belong to the Sārārtha Samgraha proper though there is no conclusive proof or evidence that this was the original work of Buddhadaśa. There is a school of opinion that this king did not compile an original work but like his contemporary Justinian, the Roman Emperor, in the legal field, he embodied the existing medical ^{*2}works into a single volume. Geiger and Turnour disagree on this point.

This work is divided into forty-eight chapters as follows : 1. Bhiṣajāṅga - lakṣaṇa; 2. Dravya-guṇa; 3. Annapāna - vidhi; 4. Pratisandhi-garbha; 5. Kumāra; 6. Siro; 7. Akṣi; 8. Karna; 9. Ghrāṇa; 10. Mukha; 11. Jvara; 12. Atisāra; 13. Ratta-pitta; 14. Kṣaya; 15. Unmāda-murcchā; 16. Hilkā-svāsa; 17. Charddi; 18. Aruci; 19. Hrda; 20. Āmāgni-manda; 21. Kuṣṭa; 22. Udara-roga; 23. Gulma; 24. Kṣudra; 25. Prameha; 26. Mūtra-krocchā; 27. Mūtrasmari; 28. Upadamsa; 29. Phala-vrddhi; 30. Bhagandarā; 31. Mūla-vyādi; 32. Vāta-vyādi; 33. Pāṇdu; 34. Śronita; 35. Sopha; 36. Sīpada; 37. Visarpa; 38. Kṛmi; 39. Vṛna; 40. Bhinna; 41. Strī-roga; 42. Sāmānya; 43. Panca-karma Vidhi; 44. Sveda; 45. Sara Vidhi; 46. Viṣa; 47. Pati-viṣa; 48. Rasāyana and vājīkarana.

*1. p. 50. ¹saṃne p. 12.

*2. Cūlavamsa : 37.

The Sanne does not possess any special features or merit. It appears to be about two or three centuries old. In it the title Sārārtha Samgraha is repeated after every chapter. Some of the 'slokas are not translated into Sinhalese but the Sanne writer connects them with the phrase "yanu kī heyin" which means 'as previously stated'. There are some places where he gives a translation without quoting 'slokas. In the chapter where for example he gives prescriptions for the treatment of asthma and disorders of the bladder, he omits the 'slokas. This may perhaps be interpreted to mean that the original work gradually got mixed up with the notes that are now incorporated in the Sanne, and that these extracts were not intended to form a part of the Sārārtha Samgraha. James D'Alwis in his edition of the Sidat Sangarā states that this work was in common use during his (1860) time. Regarding the source of material which went into the compilation of this treatise, there does not appear to be any unanimity between the author and the compiler of the Sanne. The Sanskrit author states that he composed it drawing upon various tantras of persons learned in medicine. But the author of the Sanne makes mention of the Rasa Samhitā and tells us that he compiled it with its help. In the Notes I have attempted to show how much there is in common between this work, the Bhesajja Manjusā, and the Siddhasāra of Ravigupta.

There are 383 folios in the manuscript in the ^{*1} British Museum. Some parts of this work have been printed in Ceylon.

*1. Nevill Collection : Or. 6612. 1 .

Taila Vidhiya is a manuscript on the preparation of medicinal oils. It is written in Sanskrit and is followed by a Sinhalese translation. Apart from its technical value, this work is very conspicuous by its erudite style, and its apparent antiquity. There are 88 slokas in the manuscript in the British Museum.

Vaidya Cintāmani Sannaya which is also known as Yoga Ratnāvaliya as its name suggests, is a translation of the Sanskrit Vaidya Cintāmani. The translator gives his name as Solendra Sinha, the son of Rāmacandra Misra and Anjana Tilokā, and the pupil of Sinha Bhatta Pandita. He states further that he came from Kṣīrabhukti-
desa to the court of the king of Kotte, but he fails to mention the date of his arrival in Ceylon. History records that several Brahmin scholars came to the court of the kings of Kotte between 1470 and 1540 A.D., and it is probably safe to place the date of the composition of this work around 1540 A.D. or a little earlier. The language used does not permit us to place it any higher.

Yoga Sataka is a book of one hundred Sanskrit slokas with a Sinhalese translation. This is quoted in the Sāra Saṅgraha of Hiswelle Kavi-rāja Pandita (~~about~~ p. 10). Although this is undoubtedly an old composition it is not easy to determine its date of composition. There are no indications as to the authorship or the date of composition; neither is there any internal evidence on which to base a definite conclusion. There are five manuscripts in the Nevill Collection.

*1. Nevill Collection : Or. 6612. 19

*2. " " : Or. 6612. 86.

*3. " " : Or. 6612. 22, .23, .99, .100, .102.

Detis Ganaya is a book of Sanskrit slokas accompanied by a ^{*1} Sinhalese paraphrase. It groups the medicines, as its name implies, into thirty-two sections, and deals with them in that order. It discusses their properties and uses, and states that the book was written for the guidance of medical practitioners. Neither the author nor the commentator is known.

Subhāsubha Nimiti is a booklet of Sinhalese verses and Sanskrit ^{*2} slokas dealing with the medico-astrological aspect. It treats with omens, such as those caused by the barking of dogs, the hooting of owls, sneezing, chirping of gechos etc., The last part of this book is a pseudo-historical narrative where a record of the kings of Ceylon from about the 14th century to the beginning of the 19th century is given. This is obviously a recent work, but the exact period of composition and the name of the translator are not known.

Vaidyāgama Samgraha is a manuscript consisting of 20 folios ^{*3} written in Sinhalese with its original in Sanskrit. The Samne appears to be about three centuries old. This book describes the methods of purifying various metals and other substances for use in medicinal preparations. At the end of the book are to be found a number of (wattoru) prescriptions for a number of diseases.

*1. Nevill Collection : Or. 6612. 14.

*2. " " : Or. 6606. 104.

*3. " " : Or. 6612. 84.

Sārasamkṣēpaya is a free translation from the Sanskrit work of that name. It is an ancient medical work the authorship of which is not known; nor is the name of the translator given in the Sinhalese work. From the style of the translation we can assume that it is about two or three centuries old. It is *1 written in a good literary style with a slight affinity to the high-flowery Sanskrit style. It is a kind of manual for the treatment of all forms of ailments by medicine and is divided into the following sections :-

Jvara, atisāra, prabāhikā, grahaṇi, ajīrna, kāsa, rakta-pitta, mūrcchā, kṣaya, madātya, aruci, triṣṇā, carddi, vāta, arśasa, mūtra-kricchā, prameha, vidradhi, viddhi, gulma, śīpada, sopha, pāṇḍu, viśarpa, kuṣṭha, kṛmi, vṛṇa, bhagandarā, vasūrikā, guhya, upadamsa, asrakdara, vātasronita, garbhini, kumāra, unmāda, bālagraha, and viṣa. At the end of the translation are given a few prescriptions for preparing oils, and pills.

Rasa-samhitā is also a translation from the Sanskrit work of that name. The translator says that he omitted the introductory part of the original Sanskrit work and translated only the cikitsās or the chapters on the treatment of diseases. Although the style *2 appears about three centuries old there is nothing mentioned in the translation about the compiler. Its style is the flowery Sanskrit medium. This work is not in current use in Ceylon today. The following cikitsās are found in this book :- Jvara, atisāra, grahaṇi, ajīrna, viśucikā, kāsa-svāsa, kṣaya, madātya, aruci-

*1. Nevill Collection : Or. 6612.105 ; Or. 6612.106.

*2. " " : Or. 6612.58.

trīṣṇā, vamaṇa, hr̥daya-roga, udāvarta, mūtra-krochā, prameha, vidradhi, gulma, udara, sopha, sīpada, pāṇḍu, viṣarpa, kuṣṭa, krimi, bhagandarā, vasūrikādi kṣudra-roga, guhya, vāta, vāta-sronita, garbhinī, bālagraha, unmāda, and apasmāra.

Vaidyālaṃkāra Saṃgraha is mentioned by Kynsey in his Report on the Parangi disease of Ceylon. He says that this work contains *1 278 Sanskrit slokas. From the Sinhalese translation it is difficult to state definitely when it was compiled. The language appears about two or three centuries old. In the Nevill Collection there are two copies of this manuscript. They differ in their *2 contents. The copy which is marked A is about 170 years old. The first nine folios are missing. The copy marked B is a complete manuscript, and it is about the same age.

The copy A has the following chapters :- 1. Ajīrṇa, 2. Vamaṇa, 3. Jvara, 4. Grahani, 5. Rakta-pitta, 6. Kṣaya, 7. Gulma, 8. Udara, 9. Kuṣṭa, 10. Pāṇḍu, 11. Kāsa, 12. Akṣi-roga, 13. Kṣudra-roga, 14. Svava-bheda, and 15. Jivhā-roga. The copy marked B has the following additional nine chapters :- Tailādi-vidhi, Karna-roga, Nāsa-roga, Vrana-roga, Sarva-roga, Vamaṇa-vireka, Siro-nasya, Jvara, and a Vattoru Kāṇḍayā, a section consisting of prescriptions.

Rogavistaraya is a booklet consisting of 13 ola leaves. It is a *3 treatise which describes the physical symptoms by which a physician may know when fevers and similar diseases are incurable. The original

*1. Ceylon Sessional Papers, 1881 : p. 25.

*2. Nevill Collection : Or. 6612.26, Or. 6612.82.

*3. " " : Or. 6612.59.

Sanskrit slokas are followed by a Sinhalese translation. As the name of the translator is not given it is not easy to assign the period of its composition. Judging by the language this may be about two or three centuries old. It is a rare work.

Trinśadbbhisagāṅgaya is a small work originally written in Sanskrit verse. The Sinhalese translation deals mainly with the relationship between physician and the patient from a supernatural point of view. It lays down instructions as to the general treatment of a patient according to the auspicious aspects of planets, and other circumstances such as the place of treatment, the medicines used, the patient's disposition, and even the political condition of the time. This tract is a clear instance of the Āyurveda trying from the very beginning to investigate into the nature of the causes and the reasons for legitimate inferences in connection with its inquiry into the causes of disease and the apprehension of signs or indications of these conditions. We have a basis for our guidance in the Nidāna-sthāna of Caraka where he discusses hetu or cause. The determination of the nature of the causes and effects and the deduction of facts or events of invariable concomitance were a paramount necessity to the Āyurvedic physicians in connection with their diagnosis of diseases and the effecting of their cures.

The Carakā-saṁhitā provides us with abundant proof that physicians discussed among themselves before they attended

on a patient to ascertain the nature of the disease and prescribe suitable remedies, and for the actual diagnosis of individual cases. We can safely say that the Caraka-saṃhitā is a collection of such discussions of learned physicians under the leadership of Atri. In Persia too, similar conditions *1 prevailed.

The Trinsadbhisagāṅgaya can be regarded as a piece of speculative medical writing which was arrested in its development. Towards the end it deals with practical aspects of treatment and discusses the aetiology of disease, good and bad aspects of appetite, etc., The name of the translator and the date of composition are not known.

Varayoga-sāraya is a rather large work compiled from material drawn from various standard medical compositions. The language used is neither very old nor modern, but shows^a certain independence by not following the original compositions slavishly. It is a few centuries old, but how many it is difficult to say. It has the following forty-eight cikitsās or chapters :- *2

Dravya-guṇa, Anyapāna, Garbhinī, Kumāra, Siro-roga, Akṣi-roga, Karna-roga, Ghrāṇa-roga, Mukha-roga, Jvara, Grahani-atisāra, Rakta-pitta, Kṣaya-roga, Unmāda-apasmāra, Mūrcchā-madātya, Hikkā-svāsa, Panca-kāsa-svāsa-bheda, Ślesmā-roga, Chaddi-trisnā-aruci, Hrda-roga, Āmagnya-māda, Vidradhi, Kuṣṭha-roga, Gulma-roga, Udara-roga, Prameha-roga, Mūtra-roga, Upadāmsa-roga, Mūtra-krocchā-

*1. History of Persian Medicine : p. 237.

*2. Nevill Collection : Or. 6612. 108.

roga, Phala-vṛiddhi, Bhagandarā, Arsa-mūla-vṛiddhi, Kṛimilā-pāṇdu-roga, Śronita, Vāta-rakta, Sopha-sīpada, Kṣudra, Vrana-bhinna, Strī-roga, Sāmānya-vidhi, Sneha-vidhi, Asta-karma, Salla-sara-vidhi, Suddha-vidhi, Prativiśa-vidhi, Vājīkarana-rasāyana, Taila-vidhi, and Salya-vidhi.

Sāra-saṃgraha is a standard medical work written in Sinhalese prose. The author gives his name as Hiswelle Kavi-rāja Paṇḍita. It is difficult to say whether he was the same person who wrote the Dahamsonda Kāvya in Sinhalese. If so, he may not have been able to bring his poetic qualities to shine in a composition dealing with a scientific subject. The author says that he obtained the material for this composition from the following books :- Sakramata, Bimbisāra, Manjusā, Siddhasāra, Mahā-saṃgraha, Yogasataka, Vaidyālaṃkāra, Yogārṇava, Ratnākara, and some others, the names of which he does not mention. We cannot say what books are meant by Sakramata, Bimbisāra, Mahā-saṃgraha, and Ratnākara as there are no known books on medicine bearing these names.

There are four main divisions (cikitsās) and the following chapters : Taruna Jvara, Atisāra, Pakva-atisāra, Hikkā, Grahani-mandāgni, Rakta-pitta, Mūrchā, Kāsa-svāsa, Kṣaya-madātya, Hikkā, Aruci-trisnā, Charddhi, Hrda-roga, Arsas, Udāvarta, Prameha, Mūtra-kricchā, Vidradhi-phalavṛddhi, Gulma-sūla, Udara-brama, Sīpada-pāṇdu-roga, Kāmilā-visarpa, Kṛimi-vrana, Bhagandarā, Kṣudra-vasūri, Agnidagda, Bhagna-upadamsa, Karna-mukha-siro-roga, Viśa, Vājīkarana and Rasāyana. The date of composition is not known. *1

Unmatta-svāna-visausadha is a little work on the treatment for hydrophobia. There are twenty-six Sanskrit slokas followed by a Sinhalese translation. There is additional matter dealing with the astrological and magical aspects of this diseases. This work consists of 37 folios, and appears to be about two centuries old.*1

Aet Ratne is an important work on the treatment for diseases of elephants. This is said to be a manual which is held in high esteem by the elephant keepers of Ceylon. The manuscript consists of two parts. The first part has Sanskrit slokas and a Sinhalese translation. The second part is in Sinhalese only. The author and the date of composition are not known.*2

Sarpa Dūtayā is a translation of a Sanskrit work dealing with the treatment for snake bite. It has a number of charms which aim at curing the patient through the messenger who comes to fetch the physician. This work deals mainly with the supernatural aspect of the treatment for snake bite. There is also a section which deals with the treatment for sicknesses caused by centipedes, scorpions, lizards, mad dogs, and rats. This work is written in prose but it begins and ends in verse. The author and the date of composition are not known.*3

Hasti Viśeṣa Sāstraya is a book dealing mainly with the diseases of elephants. It also has a section which deals with the physical characteristics of elephants such as their blemishes and auspicious features. This work is in Sanskrit slokas with a Sanne in Sinhalese.

*1. Nevill : Or. 6612.81; *2. Nevill : Or. 6612.40; *3. Nevill. Or. 6612.37

The sloka at the end states that this work was written at the request of Parākramabāhu the Great of Ceylon (12th century, A.D.). The Samne appears to be about four centuries old. *1

Sinhalese Medical Works

Yoga-ratnākaraya is the longest book of verse in the Sinhalese language in that it contains 4557 verses *2 composed in a variety of metres. This work is also known as the Varayogarātnākaraya. It is supposed to be written on the lines of the Bhesajja Manjusā but there appears to be very little symmetry in the arrangements of these two works. There are forty-nine chapters which are as follows : 1. Lakṣaṇādhyaṃya, 2. Dravyaguna-cikitsā, 3. Annapāna, 4. Garbhini-pratisandhi, 5. Kumāra-cikitsā, 6. Siro-roga, 7. Akṣi-roga, 8. Karna-roga, 9. Nāsa-roga, 10. Mukha-roga, 11. Gandamālārbuda-cikitsā, 12. Hrid-roga-udāvarta, 13. Jvara-grahani, 14. Udara-cikitsā, 15. Rakta-pitta, 16. Kṣaya-roga, 17. Unmāda-apasmāra-mūrcchā, 18. Vamana-aruci, 19. Udanya, 20. Kāsa-roga, 21. Āma, 22. Kuṣṭha, 23. Gulma, 24. Prameha, 25. Mūtra-kricchā, 26. Upadāmsa, 27. Phala-vṛiddhi, 28. Vāta-vyādhi, 29. Sronita, 30. Pāṇḍu, 31. Sopha, 32. Śīpada, 33. Vidradhi, 34. Viśarpa, 35. Kṣudra, 36. Vṛāṇa, 37. Bhinṇa, 38. 39. Strī-roga, 40. 41. Hikkā-madātrya, 42. Sāmānya-vidhi, 43. Panca-karma, 44. Sveda-vidhi, 45. Viśa-vidhi, 46. Prativīṣa-vidhi, 47. Śalya, 48. Vājīkarana, and the colophon. This book has been printed in Ceylon.

* 1. Nevill Collection : Or. 6612. 80. & Or. 4412.

* 2. " " : Or. 6612. 112.

The authorship is disputed although it is stated that a certain Monaragammana Thera or, as some manuscripts have it, Modaragammana Thera, compiled it. There is a traditional belief in Ceylon that a pupil of Vīdāgama Mahā Thera named Moderagama Thera was the author but he is an unknown figure in literature. Regarding the date of composition, too, there is a great deal of confusion and dispute. The text says that it was composed in the sixteenth year of Bhuvaneka Bāhu. There are several kings of that name, but as Bhuvaneka Bāhu I, II, IV, and VI ruled less than sixteen years, we are able to eliminate them. The kings who ruled more than this length of time are Bhuvaneka Bāhu III, V, and VII. The possibilities are more in favour of Bhuvaneka Bāhu V as there was a great literary revival in his reign, and also as tradition places the composition of this work at Jayawardhanapura which was not built at the time of Bhuvaneka Bāhu III. But the mention of the Parangi disease in chapter xxii brings the date down to a period after the arrival of the Portuguese. This points towards Bhuvaneka Bāhu VIII, but that monarch did not rule for more than eight years.

There is also a further point in dispute. The manuscript in the British Museum as well as that at the Colombo Museum Library reads the year of the reign as 'solos' or sixteenth. A copy cited in an article in the J.R.A.S., (C.B.) also has this reading.*¹ But Dr. Kynsey refers to 'dolos' or twelfth in his Report, and states that there was a tradition which attributed the authorship to Śrī Rāhulā Saṃgha-rāja.*² But owing to some inaccuracies which I have found in this Report, I am not inclined to place much reliance on his findings.

*¹. J. R. A. S., (C.B.) vol. ix. p. 242.

*². Ceylon Sessional Papers : pp. 25, 78.

Guna Pāthaya is a small book of Sinhalese verse. The verses are crude, and they lack the polish customary in works of this ^{*1} nature. This manuscript which is a manual dealing with the symptoms and the treatment for the following sicknesses consists of 19 folios. The sicknesses discussed are : Grahani - morbid loss of appetite; pāṇḍu - anaemia; una - fever; kusa-pilīkā - cancer of the womb; and sannī - spasmodic fits. This book is said to be common among the village folk.

Roga Parīksāwa is a book of Sinhalese verse dealing with symptoms of disease. It has no special merit worth mentioning. It consists of 14 folios. We are told how the physician should set about diagnosing the sickness when he sees a patient. The author and the ^{*2} date of composition are not given.

Roga Lakṣanaya is a book of Sinhalese verse dealing with descriptions of the signs and appearances of several diseases which are attributed to spirits. These diseases are grouped into 18 sannīs, and are attributed to the various aspects of Sannī Yākā (). One prescription each is given for all these diseases. Other diseases are mentioned in this manuscript, but no treatment is prescribed. There is further a section entitled the Nādi Śāstraya, a dissertation on the proper understanding of the pulse, and its indications. There are 25 folios, and the work is considered old. The author and date of composition are not known. ^{*3}

*1. Manuscript in the British Museum : Or. 6612. 48; 6612. 115.

*2. " " : Or. 6612. 59.

*3. " " : Or. 6612.

Yogamālā Kavi is a small booklet in Sinhalese verse dealing with the Āyurveda in general. It is written well, and consists of 36 folios. A verse at the end states that it was composed by Kavi - tilaka Pandita Midellawa Korala of Kapumulla in 1816.*1

*1. Manuscript in the Br. Museum : Or. 6612. 110.

Garbha Cikitsāva is a booklet in Sinhalese verse on the subject of gynaecology. This is a very important work, and it is believed that many of the prescription given here are very old, and are said to be proved remedies in this branch of medicine. There are 13 folios. The name of the author and the date of composition are not known.*2

*2. Manuscript in the Br. Museum : Or. 6612. 40.

Aksi-roga Piliyama is a small and carefully written work on the treatment for ailments of the eye. The author makes special mention of the need for brevity although he fails to give us his name or the time in which it was written. The manuscript has 54 folios and is in a very good state of preservation. The work itself appears to be several centuries old.*3

*3. Manuscript in the British Museum : Or. 6612. 40

Viśa Hāraka is a magico-medical treatise on the treatment for snake bite. It also deals with injuries caused by centipedes, lizards, rats, hornets, etc., There is a prescription for every case followed by a suitable charm. The author and the date of composition are not known.*4

*4. Manuscript in the British Museum : Or. 6612. 78.

Salla Vidyā is a booklet on minor surgery. It describes the dangers arising from wounds causing tetanus, surgical operations, branding for fits, eye diseases, lameness, and hydrocele, methods of selecting*5

*5. Manuscript in the British Museum : Or. 6612. 116.

and applying leeches, and blood-letting. The manuscript has 32 folios. The author and the date of composition are not known.

Gava Ratnaya is a booklet on the treatment of cattle. It deals^{*1} with the diagnosis of diseases among cattle and prescribes treatment for them. The name of the author is given as Anatta Virayen. Nothing more is known about him. The manuscript appears to be old.

Vasuri Ratnaya or Vaduru Samgrahawa is a book of Sinhalese verse.^{*2} It describes treatment for small-pox. This is supposed to be the work of the sat-pattinīs (the seven Pattinī goddesses) who are the guardians of 'vaduru' or small-pox. The requisite offerings for the goddesses are mentioned, along with the treatments for the patients suffering from this sickness.

Pirit Anupāna deals with the subject of Pirit in the treatment of sicknesses. The custom among Sinhalese Buddhists of using Pirit as a charm has been dealt with elsewhere (vide p. 14) in the present thesis. In this manuscript we are given instructions as to how oil could be prepared for medicinal purposes by chanting over with pirit. In Ceylon, charmed oil or water is sprinkled over people to cure them of sicknesses, or to bring about prosperity. The title of this work may be translated as " cure by pirit ". Nine Suttas from the khuddaka Nikāya have been used here.^{*3}

*1. Manuscript in the British Museum : Or. 6612.47, .49, .114.

*2. " " : Or. 6612. 74.

*3. " " : Or. 6615. 14.

See Culla Vagga V.6; bhikkhus chant to protect and guard the Buddha; vii.3.10; and Milinda Pañha : iv.2.15.

Yoga Dāranaya is a book of Sinhalese verse which deals with *1 prescriptions for a number of diseases found in Ceylon. It was written in 1798 by one Don Juan, a grandson of Weradūwe Rālahamy of Matara District. There does not appear to be any special literary merit to be noted in this composition. But technically it is supposed to possess a certain amount of reputation among the medical practitioners of Ceylon.

Guli Kalika Kavi is a book of poems dealing with the methods of preparing guli (pills) and kalka (pastes). This is the kind of manual which is held in high esteem by the physicians of *2 Ceylon as they believe that old works of this nature contain unknown formulae for making pills and pastes. This manual appears to be old, but it is difficult to state its exact age. It has 14 folios. The verses possess some literary merit but the subject throttles the style. There is no indication as to the author or the time of composition.

Vaidyālamkāraya is an astro-medical treatise dealing with the auspicious aspects of the gathering of herbs, roots, barks etc., required for medical treatment. It deals with the auspicious *3 times suitable for compounding drugs. There is also a section dealing with the methods of preparing decoctions, and oils. It discusses the specific properties of drugs and oils. There are forty folios in the manuscript. The author and the date of composition are not known.

- *1. Manuscript in the British Museum : Or. 6612.97, 6612.98.
 *2. " " " : Or. " .104.
 *3. " " " : Or. " . 26, .82, .87.

Sanni Cikitsāwa, short treatise on the cure of sannī (fits) *1
is a small booklet in Sinhalese verse. It appears to be an old
composition, and is well written. The author and the date of
composition are not known.

*1. Manuscript in the British Museum : Or. 6612. 50.

Kustha Cikitsāwa gives an account of leprosy, kustha, and *2
other skin diseases, with prescriptions for their treatment.

This manuscript appears to be a comparatively modern work ,
and there are no special features in it either from a linguistic
or a scientific point of view. It is in verse, and the language
used is of a very poor quality. The author and the date of com-
position are not known.

*2. Manuscript in the British Museum : Or. 6612. 51.

Gadu Vidhiya is a booklet in Sinhalese prose. In some places
the author gives a few verses. This work is on boils, swellings,
etc., It consists of 31 folios. This is considered to be an old
work, the manuscript itself being over 300 years old. The name
of the author and the date of composition are not known. *3

*3. Manuscript in the British Museum : Or. 6612.43, . 44.

Vidum Sāntiya is small manual for the guidance of the medical
practitioners. It deals with blood-letting and branding. It tells
us what part of the body should be pricked with needles, and when
and where branding should be carried out. It says that in some
cases branding should be done with a 'bottama'. This is a Sinha-
lese word which owes its origin to the English word 'button' or
to the French 'bouton' . Hence we safely assume that this work is
of very recent origin. This type of treatment has disappeared now. *4

*4. Manuscript in the British Museum : Or. 6612.79.

Bālagri Pāliya deals with children's diseases from their birth to the twelfth year. It deals especially with sicknesses caused by evil spirits or demons. The methods of ascertaining which ^{*1} demon is the cause of the affliction and the best course of treatment are fully discussed. It is a manuscript of thirty folios. The author and the time of composition are not known.

Osu Ākaraya is a book of 177 verses dealing with the subject of sannī (fits) and similar ailments. This is said to be an old ^{*2} composition. The verses ^{are} elegant, and the composition appears to be the work of ~~an educated~~ a learned author. The name of the author and the date of composition are not known.

Kolavidhi Kavi is a booklet of Sinhalese verse on Kola, and Sannī. Eighteen forms of kola are described in this work. Kola may be described as a severe fit which causes delirium and madness. Sannī is ^{*2} a milder form of the same malady. In addition to these two subjects this manuscript describes the symptoms and prescribes remedies for giddiness, cramps, severe bilious attacks, insanity, spasms, and fits. The author is stated to be a certain Matara Thera, described as a physician of repute, who lived at Welitara. This was written in 1826 A.D. There are 18 folios in the manuscript available here. It is elegant, and well written, and bears the marks of scholarship apart from its scientific value. ^{*3}

*1. Manuscript in the British Museum : Or. 6615.252, .109.

*2. " " : Or. 6612. 19.

*3. " " : Or. : 34, .52, .53, .54.

Medical Dictionaries

Sri Vāsudeva Nighanduwa is an important ^{*1} dictionary consisting of Sanskrit slokas with Sinhalese and Tamil synonyms of materia medica with their properties. It has also a section which deals with the treatment of various diseases thus departing from the main function of a dictionary. We may assume, therefore, that the writer was a physician, but nothing more is known about Vāsudeva nor is there any indication as to the time of its composition.

*1. Manuscript in the British Museum : Or. 6612. 109.
Behet Patuna (index of medicines) is a short list of the materia medica in Sinhalese and Sanskrit. The manuscript consists of 8 ^{*2} folios. The author is not known.

*2. Manuscript in the Br. Museum : Or. 6612. 9
Saraswathie Nighanduwa is a dictionary of medical material in ^{*3} Sanskrit and Sinhalese. This is book widely used in Ceylon. There is a printed edition. The author and date of composition are not known.

*3. Manuscript in the Br. Museum : Or. 6612. 69.
Siddhausada Nighanduwa is a dictionary of materia medica in ^{*4} Sanskrit with Sinhalese and Tamil equivalents. It is in slokas. This dictionary is widely used by medical students of Ceylon. There is a printed edition. The author and the time of composition are not known.

*4. Manuscript in the Br. Museum : Or. 6612. 18; S.O.A.&S : 43980.
Sirimal Niganduwa is a dictionary of Sanskrit origin which has ^{*5} been rendered into Sinhalese verse. It is held in great esteem in Ceylon. A verse at the end states that it was composed at Rangiri.

*5. Manuscript in the British Museum : Or. 6612. 28.

Vehera at Dambulla in 1748 A.D. The name of the author is not mentioned.

Vanavāsa Nighanduwa is a small dictionary of foreign materia^{*1} medica with Sinhalese equivalents. Some of the terms are given in Sanskrit, Pali, and Tamil. This is a common dictionary in Ceylon, and there are several good printed editions. The author, and the time of compilation are not known.

Sāra Niganduwa is a dictionary of medical terms in Sanskrit and^{*2} Sinhalese. It is in verse, and is rather old. In the treatment of its material it follows a somewhat irregular, assorted, method. We are told that it was compiled by Sippukulam¹hera of Ruwan-giri Vehera in Nuwara Kalāviya, in " saka eka-dahas-siya-asu-satyā-wak" which means ' in 1187 of the Śaka Era '. This may be reckoned to mean 1265 A.D. (reckoning Kaniska as 78 A.D.)

Nava Jātiya Niganduwa is a small glossarial work dealing with the^{*3} names of herbs and other vegetable matter used as medicines. The name nava-jātiya would make us expect it to deal with nine varieties of medicines. But there does not appear to be any indication as to the choice of of this name, as we are not told what the nine varieties are. This is a booklet which should help the philologist greatly as it contains many obsolete Sinhalese words together with their Sanskrit equivalents. Some of these words may have been in common usage at one time. The name of the author is not given. This may be about six centuries old. The manuscript consists of 8 folios.

*3. Manuscript in the British Museum : Or. 6612.75.

*1. Manuscript in the British Museum : Or. " .13.

*2. " " : Or. " .88.

MAGIC MEDICINE AND
RITUALS CONNECTED WITH
MEDICAL PRACTICE

* * *

Chapters thirteen to sixteen of the present text deal with omens. In these four chapters the author classifies them : portents to be observed through the behaviour of the messenger who comes to fetch the physician, omens arising on the physician's journey to meet the patient, omens which both the patient as well as the physician observe through the medium of dreams which they see, and omens which are observed through the actions of those attending on the sick person. The influence of writings such as these persist even today though to a lesser extent in the rural parts of Ceylon. The observance of omens, the use of charms in medicine, the performance of the Bali ritual during sickness, have all been a part of the Ceylonese from the earliest times. Let us therefore examine the part each of these plays in the life of the people tracing back these observances to their origins.

The Ceylonese villager lives in a world of superstition. From his earliest childhood he is brought to believe in supernatural manifestations and controlling deities so that most of his day to day actions are overshadowed by the belief in this strange mythology. Though as a Buddhist he is not expected to believe in this mumbo-jumbo, yet the foundation of this Hindu tribal cosmogony has taken root everywhere. The village physician, magic-vendor, astrologer, and Buddhist monk, sometimes all in one, are the peddlers of these intricate and magical devices, so that the villager from his infancy learns to accept all social and religious customs and usages as indisputable divine laws. To question these customs and taboos is

1. see Totem and Taboo (FREUD) p. 76.

regarded as the sign of a lack of religious spirit. Even with modern education, these trends do not seem to be wearing off.

The Ceylonese (and the Indian) villager believes in a multitude of omens which influence his everyday life.^{*1} The day begins with the sights he sees in the early morning as he rises from his bed. These are supposed to foreshadow the events^{*2} of the coming day. If he sees a beggar, a priest, or a person with a shaven head, he would consider it a most unfortunate day. It would also be a bad omen to see a widow, or one wearing black. To meet a young girl, or a young woman carrying a pot of water when one starts on a journey, is considered most auspicious. But an empty vessel spells disaster, and the villager would retrace his steps towards home to begin the journey again after a reasonable interval of time when the evil effects have worn off.^{*3} To meet a funeral party when one has started a journey is considered inauspicious. To meet a childless or a barren woman is also believed to be an ill omen. It is a bad omen if a cat or a mongoose crosses one's path; but a dog or a jackal doing so is considered to be auspicious. If a snake crosses the path, it is believed to be a very bad omen. If a crow, or a house lizard (*gēko*), makes a noise when one starts a journey, that journey is considered to be fraught with danger. One should set out of the house with the right foot forward.

*1. Jātaka II : Fausboll : p. 153-4 ; J.R.A.S. (C.B.), 1881, p. 147; J.R.A.S. (C.B.), 1865, vol. iv : pp. 1-117.

*2. Cūlavamsa : 67 . 32.

*3. Ceylon Antiquary : vol. v, pp. 88 -90; vol. viii. pt. I, p. 16.

Sneezing brings about bad luck. If someone sneezes *1 when one begins a journey, that journey should be postponed. Saturdays and Wednesdays are considered inauspicious days of the week. Tuesdays and Fridays are days on which one should not take a bath. Thursdays and Sundays are considered auspicious, and are said to bring about luck. There are also special days when the house floor should not be smeared with cow-dung. *2 The new moon should not be seen on a Wednesday or a Saturday. In treating a patient for snake-bite, the physician will not attend to him if he has been bitten on certain days. *3

The belief in the 'evil eye' is very common among *4 the village folk of Ceylon. There are men and women in every village who have acquired a notoriety for possessing the 'evil eye' that their eyes or looks are believed to cause the children to fall ill and waste away. These persons may cast an 'evil eye' upon a person if they look at the object with feelings of desire, envy, or hatred. The Ceylonese villager does not like it if one admires the beauty or the strength of his children as he believes that such expressions of admiration may be prompted by envy or jealousy. The gaze and the expression, especially of a barren woman or a childless man, is considered to be full of desire and envy.

There are many popular charms designed to ward off the 'evil eye'. A talisman made of round and square discs of chank mounted on gold or silver is worn to obtain good fortune, and as

*1. Jaiminiya Brāhmaṇa : II. 155 ; Gagga Jātaka, No. 155.

*2. Kāvya Śekharaya : x. Canto x, 100.

*3. Palm-leaf ms. in the British Museum : Or. 6612. 37.

*4. The Evil Eye ; Ency. Rel. Eth. vol.v, pp. 608-615;
Natural History (Pliny) : Bk. vii, ch. 2, 17, 18.
Der böse Blick und Verwandter (Seligmann, Berlin, 1910).
Amulets and Superstitions (Budge, Lond. 1930).

an amulet against the 'evil-eye'. Children are made to wear bangles made of chank (*Turbinella rapa*) for this purpose.*1 A 'healer' is sometimes brought in to 'charm' water, and sprinkle it over a child who is supposed to be suffering from the effects of the 'evil-eye', 'Kata-vaha' or misfortune resulting from the words of an 'evil- or *2 poison- mouthed person, also occupies a place similar to that of the 'evil-eye'. The remedies for it are also identically the same.

Charms in Medicine

Charms, a combination of mantras, jantras (or yantras), and medicines, are a common feature in Ceylon (and *3 Indian) life even at the present day. The medicines are made from *4 herbs and roots to be gathered or uprooted in particular ways and during special seasons ~~never~~ according to the instructions laid down under the prescribed mantras. A mantra is a combination of syllables arranged in a definite sequence of sounds of which the letters are the representative signs to produce the desired effect. The mantra must be intoned in the prescribed way, taking into account the proper svara (rhythm) and varna (sound). A mantra generally does not convey to the ordinary reader any meaning or sense when read as a sentence. The words "Aung kling hring" which are at the beginning of a mantra and which are termed the Bija-mantra do not convey to the ordinary reader any sense according to the common use of the language. But the initiate knows that their meaning is the inherent nature (svarūpa) of the

*1. The "Ceylon Observer" Annual, 1950 : p. 101.
Protective Rituals of the Southern Buddhists : p. 76.

*2. For Indian story see Frauenlob : (Minnesinger, ed. Von. d. Hagen, Leipzig (1838), iii, IIIa, verse 3.)

*3. R.A.S. (C.B.), Journal : 1926, vol. 30, p.193 et seq., vol.22, p.140
Cey. Nat. Review: no.3, p.347; no.6, p.201. *4. Kāmaratna-tantra: p.11

particular devatā whose mantras they are, and that they are the dhvani which make all letters sound and which exist in all that we say or hear.¹

If a person suffers from a fever, and medicine appears slow in bringing the desired effect, a relative of the patient goes in search of the Kattādi (magic-healer) to get him to tie charmed threads round the body of the patient. The Kattādi is given a chair over which a clean piece of white cloth is spread. He brings seven kinds of flowers and a few pieces of an areca-nut flower. He is provided with a lamp made of clay, a little coconut oil, a pan full of live coals, incense, a piece of turmeric, and a ball of thread. He then retires into a corner in the compound of the house, or goes into a wooded spot if space permits, there to begin his incantations. The time he takes to repeat the mantras depends on the nature of the disease. After repeating the mantras, in ordinary cases 108 times, he appears before the patient with a knotted string which he ties round the patient's arm, neck, or waist, again reciting aloud a few more incantations.

To frighten away evil spirits and demons, iron is recommended by the Kattādi as a potent means. A key, or a piece of iron, is often placed under the pillow of a patient. Sometimes heated pieces of iron are put into decoctions given to patients. Pieces of iron of all shapes, such as, nails, keys, knives, sickles are said to possess curative power, and are supposed to be able to drive away evil spirits. A woman after

/ 1. Magie et Médecin : pp. 68 - 71.

Dīgha Nikāya : I. 11; Dhammapadaṭṭha : I. 96.

child birth, and a person dangerously ill, must at all times keep a piece of iron near by. If cooked food is brought from the outside, a piece of iron must always accompany it, especially when the food is something fried in ~~hot~~ oil.

Magic Medicine

In chapter 57, our author deals with the sicknesses which are brought about by bhūtas or spirits. It is a common feature in the Āyurvedic system of medicine to attribute sicknesses to supernatural causes. It is in empirical medicine that magic medicine which is empirical in its mode of thought has its origin. The early Aryans thought, and to some extent many present-day Sinhalese believe, that supernatural forces are the cause of disease,*1 and so long as a people think that way, it is evident that to defend oneself against these malignant forces or be cured, one must combat the malignant forces whether they come from evil planets or from unknown distant powers or whether they are caused by animals like the night owl that flits at will through the air or the house-lizard that moves about on the walls and is regarded as a messenger of the spirits.

Among primitive communities such beings that come from the infinite and the uncharted regions of mystery have at all times stimulated belief in their importance, and particularly in mediaeval mythology, they play a most important role. The aid of supernatural powers is invoked directly or by means of deified and worshipped animals such as the cow, or through men who are expert*2

*1. J.R.A.S.(G.B) : IV. (13) p. 86; Culla Vagga : V. 21. 4.
Mantras in the Punjab (Hornberger) : p. 149 et seq.,

*2. J.R.A.S (G.B) : vol. 22, 1911, p. 140 et seq.,

in the art of communicating with these supernatural beings and of exercising on them, by prayers or threats, a decisive effect ⁺¹ capable of modifying the hostile act. In the Rgvedic hymns to the Dawn, the Sun, and the Fire, among others, we are confronted with the corresponding physical phenomena exercising directly their benevolent powers. The Atharva Vedic records of early medicine are couched in terms of imprecations against demons, sorcerers, and enemies.

There are charms for expelling diseases brought about by malevolent demons, or sent by the gods as punishment. There are incantations for good health, longevity, success, victory, sex-appeal, and manly vigour. Supplementing these incantations, there are amulets, medicines, philtres, and other implements of sorcery. Throughout the Āyurveda from the Vedic times to the present day, one comes face to face with this suggestive element which forms part of its psycho-somatic mode of healing. In the medical system of India are to be found two phases, the first of which is Vedic medicine in which there is not a clear line of demarkation between diseases and demons. This distinction is clearly developed in the later classical medicine which sets about stripping the Vedic demons of their motley, and attempts to treat many sicknesses strictly along the lines of humoral therapy, or through the medium of surgery.

In the Atharva Veda which is the forerunner of

/ 1. Cullavagga : VII. 3. 10; see also the Zend Avesta, Part II, passage 6.

Āyurvedic medicine, we meet one Bhiṣaj Ātharvāna who can be regarded as the Vedic prototype of the doctor-magician (bhiṣaj-ātharvāna), the founder and the embodiment of the magic art of healing.*1 In the Vedas, diseases are regarded as visitations of demons, or gods. The popular religious works, the Purāṇas, and the theories of the medical texts proper, agree as to the divine and demonic nature of diseases. The term 'atharvan' is synonymous with the bhesajāni, or those sections of the Veda *2 which are recognised by the Atharvan ritual and the orthodox Brahmanic texts as holy (sānta), and conferring prosperity (paustika). The term āṅgiras refers to the hostile witchcraft of the Veda, the yatu or abhicāra, which is terrible (ghora). *3 This distinction of good and evil is carried a step further in the Atharva Veda in the persons of Bhiṣaj Ātharvāna, and Ghora Āṅgīrasa. *4

It is interesting to compare the Vedic term for medicinal charms, bhesaja, the Pali term bhesajja which means medicine, with the Avestan 'bizas' which means doctor or healing. Przyluski has conjectured in this an Austric substratum and considers that the Austric linguistic zone extended further to the west of India.*5 But nowhere in the Atharva Veda do we find this word used except to mean medicinal charms.

*1. Rgveda x. 97 is ascribed to him; Kath. S. : xvi.3. (Ind. Stud. 111.459.)

*2. Av : xi. 6. 14.

*3. Sat. Br. : x. 5. 2, 20 ; Āsv. Śr. : x. 7. i, ff.

*4. Kaush. Br : xxx. 6 ; Āsv. Śr. : xii.13.1; Chānd. Up. iii.17.6.

*5. Le Monde Oriental : Vol. 28 (1934), p. 140 ff.

It would not be out of place here to mention that the Persians called a class of their physicians, Atharvans or 'Protectors of the Fire'.^{*1} They were specialists of a sort, and some were mere exorcists. Some undertook the treatment of natural diseases. They were divided into two classes. One called Durustpat (Master of Health) aimed at removing the cause of disease, and the other, named Tan Beshazak (Healer of the Body), treated sicknesses after they were really manifest.

In the Atharva Veda is a hymn addressed to the^{*2} herbs. The origin of the herbs is praised, their heavenly and pure lineage extolled. They find praise as the first-born of the divine aristocracy of beings, for they have their origin from the anjiras and are favoured by mighty Parjanya. They have their origin in Father Heaven and Mother Earth, the primordial pair. The waters and the heavenly plants are foremost, and are the organisms which^{*3} maintain life in man. We are still in the land of magic and the supernatural and medicine has not received an independent status of its own.

*1. History of Persian Medicine : p. 12.

*2. Av : I. viii. 7.

*3. M. Winternitz " Folk-medicine in Ancient India"; Nature, 7th July, 1898, pp. 233 - 235.

The origin of Bali in Ceylon has a historical ring about it as this form of ritual appears to have been first performed in the reign of Panduvāsudeva (444 B.C.) who was afflicted with a form of insanity. We are told in several prologues to the Bali-ceremony that this insanity was brought about by the curse of Kuveni on the race of Vijaya. In the chants of the Bali-priest, the name of Panduvāsudeva is frequently^{*1} mentioned. During the time of Sri Saṃghabodhi (302A.D.) the ritual of demon worship was practised by offering bali to the Raktākṣi.^{*2} But it was in the sixteenth century when Brahmin influence greatly predominated at the court of the kings of Ceylon that Bali rituals became more systematized and regular.^{*3} The name of Sri Rāhula, the Saṃgha-rāja of Ceylon, who lived during the reign of Parākramabāhu VI, was a great exponent of Bali and magic. Some of the Bali formulae now in use are ascribed to him. Tradition has it that he was so adept in the practice of the occult sciences that by drinking a magical oil, he made his body arrest decay. Some Sinhalese still believe that the body regarded by the Catholics as that of Francis Xavier now in a state of preservation in Goa, is that of Sri Rāhula. His pupil, Vetteve Thera, the celebrated author of the Guttīla Kāvya, was also reputed to have possessed miraculous powers. Associated with Bali are masks which portray the different attributes of the demons. Ceylon has been described as the land where the cure of disease by the laying on of masks has been brought to perfection.^{*4}

*1. Mala rāja ūrudānaya : British Museum ms. Or. 6611.238.

*2. Mahā Vamsa : 36. 89.

*3. J. R. A. S., (C.B.), 1911 : vol. 22, p. 140.

*4. Masks and Demons : p. 25.

BALI OFFERINGS

Associated with magic medicine are Bali or ritual offerings which are a pattern of the social fabric of the people of Ceylon, especially among the Sinhalese even to this day. The belief in Bali dates from the time of the Buddha.*¹ Bali is purely holy (*śānta*), and confers prosperity (*paustika*) and well-being as in the Atharvan ritual.*² It does not possess the terrible (*ghora*) yatu or abhicāra aspect of the Veda.*³ The performances of the Bali ritual in Ceylon are conducted by a class of people who do not enjoy the veneration and the traditional social superiority that is enjoyed by their Brahmanic counterparts in India. Like the Brahmins, these people belong to a special caste, but whereas the Brahmin is accorded social superiority, their parallel in Ceylon is looked down upon by the so-called higher castes.

A Bali performance is a social event in the village. Young and old, rich and poor, all flock to grace the occasion, but the sick generally keep away as they fear that the departing demon or evil spirit might prolong their sickness. The Bali-priest has to be dancer, orchestra, and artist, all in one. As artist he paints or moulds the murals and the images of the demons and the gods. He should know what colour to use in his paintings as different deities have different colours

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*1. Anguttara Nikāya : IV. pp. 16, 17.

*2. AV : xi. 6. 14.

*3. Sat. Br. : x. 5. 2, 20.

4. The History and Doctrine of Buddhism (E.Upham)
Lond. 1829 : pp. 112 - 115.

attributed to them. He should know the requisite offerings which the various gods and demons will accept. His orchestra consists of an oboe-like flute and a long drum which his attendants handle, while he conducts, to bring about the required rhythm with his foot work. The flute is very often dispensed with, a bell taking its place. Like the African m'bongos, the bell-ringer carries on a kind of hallelujah chorus to the sycophantic litany of the Bali-priest. Sometimes the dancer himself is the bell-ringer, a person from the audience acting as the chorus.

In the following pages I have attempted to examine this branch of ritual offering which is conducted to cure the sick, a form of healing that we may term psychosomatic medicine. Only the principal forms of ritual have been examined with the help of the large number of manuscripts available to me in the British Museum Library and the Bibliothèque Nationale of Paris. This branch of study offers to the heritage of Ceylon a wealth of material from the linguistic, cultural, and anthropological aspects, and it is a great pity that no exhaustive and serious attempt has yet been made in this direction.

The following are the Bali ceremonies which I have examined : worship of Devol gods; Hūniyam ; Pattini cult; cult of the Rīri Yakā ; Ratikan ceremony; Rati-madana ceremony; Kadawara Bali ; Maha Sohon ritual; Dedimunda and Kalu Kurumbara cults; and Bhadra Kāli and Kiri Ammā offerings.

Worship of Devol Gods

This is one of the old forms of ceremony which is performed to ward off sicknesses among the communities in rural areas in the S.W. of Ceylon. It is a ^{*1} mass propitiation. There is no particular disease which is attributed to these gods. The worship of Devol gods is foreign to the Sinhalese, and from an examination of the origin of its introduction, it appears that the sailors and travellers who visited Ceylon from time to time, introduced it to the villagers of south Ceylon. According to Cunningham Debal was ^{*2} the well known port of call at the mouth of the Indus in Scind. Ibn Batuta, the Arab traveller, mentions it in the account of his travels and says that it was a flourishing emporium in the Middle Ages. He says that he saw the ruins of Debal covered with broken statues of men and animals, and that the temple was in ruins. Cunningham says that vessels from Serendib (Ceylon) in their distress were driven to the shores of Debal, and there they were attacked by pirates who infested the coast from Karachi to Yāribandar. He also says that there were regular sailings between Ceylon and this part of India. In the absence of any other data to go upon, I am inclined to believe that this form of demon cult was introduced from Debal. The name 'Debal' or 'Devol' is from the Sanskrit word 'Devāla' which means a temple.

*1. Manuscript in the British Museum : Or. 7640.

*2. Ancient Geography : Cunningham : p. 298.

Hūniyam

This is a form of Black Magic which is practised in many remote parts of the island, its mode of operation varying slightly according to the traditional ^{*1} beliefs in a particular locality. It is performed to destroy one's enemies. Its origin is in the war of the gods and the Asuras. It was born out of the flame of the serpent king, ^{*2} Vāsukī. He received from the Nāga king a company of attendants numbering 500, and was empowered to afflict the world with sickness.

Great care is taken in making preparations for practising this form of magic, as it is believed that the person against whom the magic was worked could take timely protective measures against calamity befalling him. Hence every precaution is taken to keep these performances dead secret between the magic-priest and the person for whom it is performed. As it is also believed that the effects of the Hūniyam may have a boomerang effect on the performer and his associates, outsiders who are not intimately connected fear to visit the scenes where these practices are performed. There is thus a halo of mystery attached to this cult.

The best time to perform a Hūniyam ceremony is when the enemy is sick. A poisonous yam is dug out according to the prescribed rites, and an image resembling the person is ³ made from the yam. Then magic chanting begins. After the 108th chant a nail made out of five kinds of ores is stuck into a joint of the image. In this way all the joints of the body are stuck up with nails, and finally if it is the desire to kill the

enemy, a nail is driven into the heart. The name of the object is written on the image, and it is covered with a multitude of yantras. After the ceremony a small raft is made, and the image which is placed in it, is made to float down-stream on a river.

Pattini Cult

This is a ceremony of music, song, and dance. It is taken as an occasion for the damsels of the village to muster in full regalia. It is strictly a feminine ceremony for Pattini is the goddess of maidenhood. Like the Kiri Ammā cult, it is a ceremony based on primitive forms of worship in Ceylon. The origin of Pattini is very interesting reading. The Ambavida-^{*1} mana is a saga of this goddess. It commences with an account of Navakela or ^a ~~M~~hakela Nāga-rāja, the king of serpents. The Nāga-rāja went to bathe in a lake, and was basking on Mount Meru when he was suddenly afflicted with a sickness. As he was missing from the Nāga world a Nāga damsel was sent in search of him. When he saw her he fell in love with her, and he began to follow her. She led him to the world of human beings. One morning when she was bathing in a lake with the king of the Nāgas, someone stole her clothes and her ornaments. As it was not possible for her to come out of the water without her clothes, she hid herself in a flower bud and became incarnated

F.n. last page, * 1. J.R.A.S., (C.B.) 1881, p. 116; 1911, vol. 22, p. 140 ; 1926, vol. 30, p. 193.

*2. Manuscripts in British Museum Library : Or. 7636, Or. 7637.

3. Compare, Totem and Taboo (Freud, Lond. 1950), p. 79.

*1. F.n. on this page : Or. 6604.

The History and Doctrine of Buddhism (E. Upham)
Lond., 1829 : p. 50.

in it. A Brahmin tried to pick this flower, but after it had eluded him by many miraculous adventures, he was able to gather it and to his astonishment a small female child was found inside. He brought her up as his own child. When she was 16 years of age, the Brahmin desired to give her in marriage, but the damsel refused all offers and went to the Andungiri (Anjanakūta) mountain to perform penances. Here she was visited by Śakra, the king of gods, who desired to test her power. He came in the guise of a Brahmin, and asked her to turn the mountain into a paddy field and give him alms from the rice obtained from it. She did as the Brahmin wished. Then Śakra revealed himself, and as a mark of appreciation, he conferred upon her greater miraculous power.

This is the first stage of her incarnations. In the present day ceremonies we see Pattini as the goddess to whom first fruits of the field are offered. The saga continues: At Śakra's request she was born again as a mango fruit in the orchard of the king of Pandya. This king had a third eye on his forehead, and was very arrogant. Śakra therefore wanted to blind him, and thus humble him. When the king heard of this miraculous fruit, he went to pluck it, and was blinded by a ray from the golden mango. Śakra was on the scene in the guise of an archer, and he succeeded in shooting at the fruit when all others had failed. The fruit was then placed in a casket and was sent down the river. This was picked up by queen Marakkali. Śakra again appeared as a mendicant begging for a mango fruit. He was given the casket with the mango, and when he opened it a child was found in it.

The Bali-priest acts this part with great gusto to delight of the simple village folk. In the first part of the ceremony, we find Pattini (Skt. Padminī) as the goddess of prosperity, peace, and abundance. She is there the goddess of watery fields, and water. In the second part, she is the goddess of orchards, and of dry land. This ceremony is thus a pastoral ceremony of community thanksgiving carried out during times of harvest.

Cult of the Riri Yakā

This is a demon for whose propitiation blood is sacrificed. The word 'Riri' signifies blood. He is depicted as dripping with blood. It is difficult to say whether this is a native demon or one imported from India. Perhaps, this is the Raktāksi, the red-eyed one, who afflicted the people during the time of Sirisangabo. He is also called the Riri - kurumbara, and Dala-kadawara. His temples are to be found at Navagomuwa, and ^{he} is held in esteem in Pallepola, Nuwara Eliya, and Mahiyangana districts of Ceylon. The villagers believe that this demon lives or haunts where buffaloes gather. He is believed to be the guarding demon of buffaloes, and his aid is invoked when a calf is lost. In his angry moods he kills them and drinks their blood. In my youth I myself have been asked not to go near herds of buffaloes, especially at dusk, as Riri Yakā was believed to haunt these animals.

In the incantations addressed to him we find ^{*1} references to his origin. He was born on a Saturday under the

influence of Jupiter (Guru hora), in the Rohana asterism. He came out of his mother's bosom between the two breasts, and thus came he to be born. The name of his mother was Lētālī, the blood-dish-demoness. She died within three months of his birth. His dwelling place is the Rīri-vila, the blood lake. His name was given him by Saman, the mountain god of Samantakūta. Such is his origin and genealogy.

The Bali-painters who make propitiations to him depict him as a vāliyā, a mountaineer, or as some interpret, a monkey. He is painted as having matted hair and carrying a club in his hands. The paintings also portray a ship in a sea with seven ports. This is a reference to his arrival at Kataragama from across the sea. The offerings he will accept are a red cock, his flesh torn to pieces, and his blood drained away separately, kept also as a separate offering. The saga gives full instructions regarding the sacrificial performances. We^{*1} are told that the platform for placing the sacrifices should be built seven spans high, seven spans wide, with four palace gates on the sides. In the middle stage should be placed red rice offerings. In the hymn, 28 munis, and the ṛsis are invoked.

Tanipola Rīri Yakā is another manifestation of this demon. The epithet, Tanipola, means a lonely place. This demon haunts places where elephants gather, and is said to possess the form of a vāliyā, a mountaineer. He is the blood-

*1. Manuscripts in the British Museum : Or. 7660, Or. 7661.

demon of lonely places. He is fond of fair, pale-faced, youths, and attacks women recently confined. He sports round the blood-lake, and sleeps in a blood-boat. At other times, he rides a bull, carries a mace, and he tears open fowls and drinks their blood. He eats children, and carries corpses about on his shoulders. He drips with blood at the corners of his mouth. He is depicted as having matted hair. The saga says that he hid in a cloud, but the time and the place is not mentioned. Saman and Visnu have permitted him to carry on his bloody activities. We are told that Yama also has given his consent to these proceedings. *1

Ratikan Ceremony

The word 'Ratikan' is a corrupt form of Rati-kāma. This is not a common form of propitiation as the (sex-mania) ailment/itself is not a common malady. In the friezes painted and placed before the patient during the ceremonial offerings to this god, he is depicted as possessing a dual form as is the case with Yama and Yamī. The forms are of Ratikāma Yakā, and Ratikāma Yakinnī. The manual lays down instructions for *2 the painter. It states that their figures should be made on a tray, seven spans long and four spans wide. Keliya wood should be used for this purpose. The female figure should be on the left side, and the male figure on the right, holding a golden water-pot. The colour of his body should be white, the face blue besporting a beard. He should have a red hat

*1. Manuscripts in the British Museum : Or. 7642, Or. 7651.

*2. Manuscript " " : Or. 7669.

on his head, and carry a red cock in his hand. The pair should be represented as kissing each other, lying on a golden couch with a flowered pillow, and they should have two cobras on their shoulders, entwined. The female should be represented with her hair gathered into a bun, and studded with flowers. Her dress is in white with ornaments of gold. She wears jingling bangles on her hands and feet and stands on a lotus flower.

Closely allied with the Ratikan ceremony is the Rati-madana yāgaya or the ceremony for Rati-madana. We have here Kāma in a different form appearing as Madana, both being aspects of Cupid. The manual lays down descriptions regarding^{*1} suitable offerings to this god. We are told that offerings placed on the southern side should be in five portions, and those placed on the north-east side should be divided into three portions. At the four corners of the tray on which the offerings are placed, the votary should place casts resembling cobra hoods. Near the offerings on the ground, he should place Bodili, a small variety of coconuts, and Navasi, another kind of coconuts with edible husk. There should also be coconut flowers, and water lilies. The rice that is offered should be in three colours. There should be six cloths tied to each end of the tray or canopy containing the offering. The tray should be decorated with flowers of seven hues.

*1. Manuscript in the British Museum : Or. 7663.

Kadawara Bali Ceremony

There are several Kadawara Yakās in the folk pantheon. Their origin is shrouded in mystery and their sagas provide interesting reading. The Tota Kadawara Upata is a booklet which relates the origin of this demon. In it we are told about the sicknesses that this demon causes. In his last birth he was the washerman (haluwā) of the king of Benares. Once when he took away the king's garments to wash, he lost one, and was forced to flee the kingdom. He escaped to a *1 neighbouring country where he posed as a prince from Benares who was forced to seek exile in a foreign land. The king of this country invited him to his court, and the 'prince' managed through his cunning to marry the king's daughter. Later some actions of the 'prince' aroused the suspicions of the king and investigations were made regarding the real origin of the king's son-in-law. When the discovery was made the king ordered the washerman to be executed near a river ford. After his death he was born as a Yaksa. He took his abode in the Nuga (fig) tree which grew on the banks of the river. When the princess, his former wife, came near the river, he chased after her, and caused her a sickness. The Brahmins who were consulted prescribed offerings to the demon who lived in the tree and the princess was cured. The manual relates about the journey he made to Ceylon, how he was expelled by the guarding deities, and how finally he landed with the help of Deval Devi.*2

*1. Manuscript in the British Museum : Or. 7641.

*2. " " : Or. 7682.

The Dala Kadawara Upata lays down instructions regarding sacrifices to Dala Kadawara. In another book of chants his origin is described. He was the son of king Sinha. He was found to carry on an incestuous relationship with his sister for which crime he was put to death by being trampled by an elephant. There was, of course, Sakra who always keeps a benevolent eye on everything that goes on earth. He took pity on the prince ^{who} ~~and~~ and was allowed to be born again in the elephant's tusk. He was born when the tusk burst and the newly born issued forth with three faces, eight hands, and a cobra's hood covering him. ^{is} He therefore called Dala Dimba ^{*2} Kadawara. His aspect is described as ferocious; his vehicle is an elephant, and he has permission to receive offerings throughout Ceylon. He afflicts girls with sicknesses, and cures them when he is offered propitiations accompanied by dancing. In the hymns addressed to him, he is referred to as Dala Kadawara, Mal Kadawara, Sohon Kadawara, Demala Kadawara, and Aluyam Kadawara meaning tusker, flower, cemetery, Tamil, and dawn respectively. ^{*3}

There are also other Kadawaras who are invoked at the sacrifices. Sellam Kadawara is one of them. ^{*4} The booklet Kadawara Towil gives a list of all these demons, their aspects, and the kind of offering expected by them. Kele Kadawara should be appeased with bunches of sprays and leaves hung in the jungle. He dives into streams and torrents.

*1. Manuscript in the British Museum : Or. 7643.

*2. " " : Or. 7660.

*3. " " : Or. 7676.

*4. The Ceylon Antiquary and Literary Register : vol.x, Pt.II,p.124.

It then invokes a Kadawara who should be offered sacrificial fowls. Mal Kadawara afflicts women, and he should be propitiated by offering an altar of flowers. Vidi Kadawara haunts the hunting resorts of the Veddas, the aborigines of Ceylon. Sīri Kadawara lusts for blood, dry grain, and flesh. Tota Kadawara watches silently at fords for women in order to possess them. Devel Kadawara appears when prayed for by his votaries. Sinnā Kadawara, the joker, watches women when they bathe. The invocation proceeds seeking the protection of Saman, Vibhīṣana, and Kandekumāra, the provincial deities of the Ceylon pantheon. It then pays homage to the sacred tooth relic and the Bodhi tree of the Buddhas, Kakusanda and Konāgama, the predecessors of Gautama Buddha, and calls upon them to inspire the dance. Thus inspired, the Kadawaras are invited to dance in a winnow of ashes. In the dance several more names of Kadawaras are mentioned, with prayers for their speedy abandonment of the patient. Then Gomara Kadawara who loves white gomara (beauty spots) on the necks of girls is begged to release the neck of the patient. Asura Kadawara who regards his women victims lewdly in the meadows is implored to leave the patient's throat. Le Kadawara is exorcised from her stomach ; Gini Kadawara from her waist; Abimāna Kadawara from her thigh ; Abūtha Kadawara from her knee; Samayan Kadawara from her calves ; and Sūniyam Kadawara from her soles. Thus the Kadawaras are exorcised from all the limbs of the patient's body by prayers, hymns, imprecations, and dancing. Finally, the gods of the seven days are implored to leave her in peace, and all are thus exorcised. Śri Kāntā, the earth goddess, and Sūryā Devi who possesses white beauty spots, and lastly,

Pattini are invoked to the aid of the patient. *1 The Kadawara Bali ceremonies are very rare occurrences in Ceylon today. They are mostly confined to the N.W. Province and other remote Kandyan areas of the island.

Maha Sohon Ritual

Maha Sohon is one of the demons held in fear by the villager. He is a native demon, and in the manual which describes his birth and lineage, we are told that the place chosen for the ceremony should be to the N.W. of the patient's abode. *2 It should be decorated with flowers of the coconut palm. The platform where offerings are placed should be seven spans long, five spans wide and it should contain 36 gebas or compartments. The offerings he will accept are cooked food, young coconuts, and 108 gotus or scoops holding the offerings. He breaks branches off trees, and nestles among them. He takes a man in his right hand and eats him. He has 70,000 attendants waiting upon him. 8,000 of these watch foot-paths, and are ordered by him not to inflict insanity on those who see them.

In mental diseases the aid of Maha Sohon is invoked by the villager, as it is believed that he is the cause of insanity. Lonely places, mid-night and mid-day, are his favourite places and times. The ceremony dedicated to him is an expensive one, and is not within the reach of the ordinary villager.

*1. The Orientalist : Nov. 1884, p. 255.

*2. Manuscripts in the British Museum : Or. 7671, Or. 7672.

The Worship of Dedimunda

Dedimunda is a god who is held in high esteem by the villagers of the maritime provinces of S.W. Ceylon. He is a god of recent origin as we find references to the Paraṅgi (Portuguese) in the saga devoted to his worship.*1 We are told that Varuna Nāga-rāja and his wife, Vimalā were the parents of Irandati Kumārī who married Pūrṇaka Yak Senāpati. Dedimunda was their offspring. When he grew up he went to Devapura where he paid homage to Nāta Deva, Kadirapura and Saman, all parochial gods. As a reward for his allegiance he was given the task of establishing the Buddha-sāsana in Sri Laṅkā. Kuvera of Alakā, his maternal uncle, gave him a wand, a bondiya (water-pot), and made him senerat-adikārama (commander-in-chief). When the Buddha was attacked by Māra, Dedimunda put up a strong resistance against the Evil One, and was ready to shoot him. But the Buddha through the power of his Pāramitās triumphed over Māra. On account of his firmness, the Buddha named him Dedimunda or the firm-one. He had as his followers Gini Kadawara, Nalla Yaka, Urumusi Yaka, Ginikanda, Kamala-wadiga, Doluwara, and all the Demala Yakās. He came to Laṅkā from Dambadiya (India), and is there called Devatā Bandār, Dedimunda, and Vīra Vikum Devatā Bandār. He carries in his right hand a bow as a mark of his prowess in archery. He carries also a water-pot (bondiya) in his right hand. He wears a white robe. His temple is at Aluthuwara.

*1. Manuscript in the British Museum : Or. 7651.

The worship of Kalu Kurumbara

Very little is told about this demon's birth or lineage in the chants that are available to us.^{*1} He is also called Kalu Kurumbara Bandār or the Black Prince. He lives in Bintenne at the shrine dedicated to Visnu. He obtains his power through the might of Devatā Devindu and Abrāpati who is the chief of Handaganāwa and who blesses the earth. He received his authority when the Buddha preached Pirit at Mahiyangana. Kalu Kurumbara visits Bintenne and Ruhuna to show his power. He lives on the summit of Kalugala and at Dehigal Muduna where he shows his power by riding on a leopard and by visiting Yakinigala. He is also known as Vellasse Bandār and he bathes in the Kalu Ganga where he paddles a canoe.

He is invoked during minor ailments and on occasions when a person is believed to be under the spell of spirits. He accepts flowers of seven colours and cooked rice as his offerings.

The worship of Bhadra Kālī

This is a well known goddess in India. She is also known as Durgā in her terrible aspect. In Laṅkā she brings about pestilence, drought, and famine. In the tract called Bhadra Kālī Piliyama we are told that her votaries should first offer her pe-bat or taboo rice in an arbour decked in her honour. They should provide dances for her with recitals of hymns in her praise. Goats and fowls should be sacrificed on the four daises of the house erected for her. The Kapuwā(~~xx~~ the sacrificial priest) himself should cut their heads off. The fowls should be sacrificed

^{*1}. Manuscript in the British Museum : Or. 7639.

on the southern and the northern sides of the patient's abode. After seven hours the carcasses may be cooked and milk rice prepared. In this saga we are told that Bhadra Kālī is the wife of Īsvara, and the mother of Gaṇindu (Gaṇapati) and Baranet (Skanda).

Kadirapura Devi

This is Baranet and his birth is well known among the Buddhists and the Hindus of Ceylon. He is a very popular god and annual pilgrimages are made to his abode both by the Buddhists as well as the Hindus. His territory is held sacred and many are the stories that are told about the miracles that are said to take place during the time of the pilgrimage. Panduru or silver-coin-offerings are made in the name of this god when a person falls ill or when he wishes to obtain a special favour from him. When the season of the pilgrimage starts a pilgrim mendicant goes about collecting these offerings. They are taken to Kadirapura (Kataragama) by the mendicant and are offered at the shrine of the god.

The Kandakumara Sirita is a saga which extols^{*1} the birth of this god. The following account is given there :
 Īsvara taught a mantra to an Asura. The Asura was given such power that he could reduce anyone to ashes if he placed his hand on that person's head. The Asura when he gained this power went to attack the Devas, and Īsvara himself fled from him in terror.

*1. Manuscript in the British Museum : Or. 7682.

Viṣṇu seeing this placed Parvathī in the Asura's path. When the Asura saw the beautiful damsel he stopped to make declarations of love to her, and the goddess pretending to accept his overtures asked him to swear that he would not desert her by swearing on his head. In the violence of his passion the Asura forgot the power he was endowed with, and swore as the damsel requested. He was then immediately reduced to ashes. Seven children were born to Parvathī but Viṣṇu made the seven little ones into one child which had six heads and twelve hands. This was Baranet (twelve-eyed) or Skandha.

Kiri Ammā Worship

The correct etymological form of Kiri Ammā is Giri Ammā. She is the nature goddess of the peasants of the remoter parts of Ceylon. In the chants dedicated to her worship^{*1} she is invoked to regard Kandakumara Eliya, Randunu Eliya, Lewā Eliya, which are places devoted to her worship. She is also called Sandun Kumari, the goddess of the sandalwood casket. She is golden in colour, and wears a golden bracelet. Her territory is Bintenna, an area to the east of Laikāpura. She comes dancing like a moon-beam under a cloud, like a creeper round a tree, and her voice is sweet like the notes of the vīṇā. She is like Nāmal Biso who bathes in the Sora Bora tank, and has a body which glitters from afar. She is the giver of pearls, makes her mark on Umāgirigala, a rocky summit, and she makes pools of water turbid. Her temple is at Pallegedera and is called Būti Kovila. At Nākanda, another place

*1. Manuscript in the British Museum : Or. 7676.

unknown now, she lingers in the shade of the Nā (ironwood) trees, and at Ritigala she besports herself in the shade of the Riti trees. The Nā tree is used very widely in primitive forms of worship in Ceylon. It has large white flowers of four petals with golden stamens, exquisitely scented. Its young, tender leaves hang limp and placid at the end of its branches in rich crimson sprays.

The worship of Kiri Ammā is not a form of Bali ceremony. There is no Bali-priest to accept offerings. It is a simple ceremony where women are offered the first fruits of the field. No images or paintings of the goddess are placed in the place where the ceremony takes place. Sometimes a few chants are recited. This incantation is a sort of encyclopaedia of the worship of the great primitive nature goddess in Ceylon by the Sinhalese, the Veddās, and the Ceylon Tamils. This chant may be in full heard/even today among the dalesmen of Dumbāra where the purest traits of primitive Sinhalese beliefs still linger on.

The Kotahalu Ceremony

This is a ceremonial purification which is performed when maidens attain puberty. It is performed by the washer-woman of the family who in this respect preserves traditional sacerdotal jurisdiction exclusive of all others. At the ceremony hymns are sung. The Kotahalu Kavi is a tract sung during this ceremony. We are told that at the beginning of this Kalpa (aeon), when Mahā Sammata, the first mythical king, was a baby, the gods built a palace for him, crowned him with flowers, and placed him on the

*1. Manuscript in the British Museum : Or. 6615.410, .415.413.

elephant, Nālāgiri. Īśvara's queen had a daughter who was given in marriage to Mahā Sammata. There is then a description of her beauty, her dress, and her ornaments. We are told that she became unclean by attaining puberty. A Ranseli Maṅgala or a golden vase ceremony was then performed to purify her. A bower was erected, and a 'dimbul' chair prepared for her. The word 'dimbul' has a double meaning in Sinhalese. It may mean a chair made of dimbul wood, or a new chair. Canopies were erected, carpets laid, water vases placed, and flowers hung, and hill paddy heaped up. A great feast was prepared, and the washer-woman changed the queen's cloth, while a thousand specially selected women stood around paying due homage to her. A master washerman then appeared carrying a mace, reciting sweet hymns, thus paying homage to her. A golden vase containing water was placed on the dimbul chair, and the washer-woman stood on the heaped hill-paddy, and poured the water from the vase on the queen's head.

After reciting parts of this tract, the washer-woman gives the maiden who has attained puberty a clean cloth, and her own cloth which she was wearing is given to the washer-woman as her fee along with a sum of money according to the status of the maiden. This ceremony is performed even at the present day in some parts of Ceylon. A similar ceremony is in vogue among the Bants (cultivating class in South Canara) of India.

*2

Instruction Manuals

*1

Mahavisal Yadinna is a manual compiled in the wake of the Brāhmanas. It is especially important to students of these ceremonies as it gives the names and origins of most of the demons

*2. Castes and Tribes of South India : vol. i, p. 163.

*1. Manuscript in the British Museum : Or. 7642.

to whom prayers are addressed, and offerings made. This tract bases its authority on the Buddhas visit to Visālā, the capital of the Licchavian Republic. The hymn attributes pestilence to a horde of demons which haunted the country, and began to kill men and eat them. The chief demons mentioned are : Watuka, Kambili, Siyawatuka, Amusohona, Siri Yakā, Kadawara, Gopolu, Golu, Bihiri, Kana, Kora, Pilli, Bahirava, Madana, Ratikan, Maha Sohon, Hūniyam, Teda Pattini, Pulutu, Unamangara, Talātu, and Teda Devel. They are assembled from countries such as Kaliṅga, Kāsi, Indipat, Medadesa, Oddisa, Wadiga, Aramana, Doluwara, Gujjara, Bankāla, Nepāla, Lāda, Gopāla, Teliṅga, Kannādi, and Kāberi. The Buddha assigned offerings to them and asked them to guard humanity by accepting these offerings

This manual then lays down instruction regarding the ways these offerings should be made. It also describes the various characteristics of the demons and how to appease them. There is a mixture of the Buddhist Mangala Sutta and popular mythology to be seen in this manual. The places mentioned in it are mostly provinces of India, and most of the demons have an Indian origin.

Bali Vidiya or the method of offering Bali is another manual which describes the method of making three forms of offerings. In this a painting or an image made of clay should be used. This ceremony is recommended to persons who are afflicted by sicknesses which are attributed to a god, demon, or a planet. Three separate ceremonies should be performed : the first to the Una-Garā demon, the second to Vāta-Grahani-Yakā, a she-demon who afflicts children with swellings of the stomach, and causes emaciation, and the third, to all demons. It is called Sarva Vipāka Bali and is an offering for

all other forms of sickness. We are told that Una-Garā's figure should be in blue with a red face, his hand holding a mace. Vāta Grahānī's body is smoke-coloured; she should carry a broken bowl or a skull, a cakra or a discus, in her hand. She should also have an elephant goad in her hand. Her vehicle is a rakusā (demon) . For the Sarva Vipāka Bali the figure should have three eyes, four hands, a golden face, and ornaments fit for a god. The body should be smoke-coloured, with a cobra's hood for the head. Two hands should be blue, and the other two, red. He should ride a Makara, the mythical fish, and should carry a cakra (quoit) and a sword.

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List of Journals and Books with the Abbreviations Used

Av.	Atharvaveda.
Chopra	R.N.Chopra, Indigenous Drugs of India.
J. C. S.,	..	Journal of the Chemical Society, London.
Proc. Ch. S.,	..	Proceedings of " "
S. S.,	..	Sārārtha Samgraha
S.,	..	Siddhasāra
J. P. A.,	..	Journal der Pharmacie für Aerzte.
Ber. D. C.,	..	Berichte der Deutschen Pharmazeutischen Gesellschaft.
J.R.A.S. (B. B.)	..	Journal of the Royal Asiatic Society Bombay Branch.
" (C. B.)	..	" Ceylon Branch.
" (G. B.)	..	" Great Britain.
" (M. E.)	..	" Malayan Branch.
J. A.,	..	" Asiatique, Paris.